BRITISH-ISRAEL TRUTH.

A HANDBOOK FOR ENQUIRERS

DENIS HANAN, D.D.

H. ALDERSMITH, M.B.

Sixth Edition.

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BRITISH-ISRAEL TRUTH.

A Handbook for Enquirers.

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WITH A CHART.

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GEORGE E. MAYCOCK

PREFACE TO SIXTH EDITION.

SINCE the first edition of this book was published a great change is apparent in the way in which the subject it treats of is regarded. As originally designed the Handbook set forth Biblical and Historical Facts, and noticed certain objections that were caused by misconception. *Ten thousand copies* have been sold, and yet no attempt has been made to refute the statements on which we have based our contention: on the contrary, the criticism that we have received since the issue of the last edition, has tacitly accepted our statements, and has concerned itself with the results of their application.

It has been assumed by some that the re-covenanting of the House of Israel is opposed to the doctrine stated in the Nicene Creed concerning the "One Catholic and Apostolic Church."

Accepting, as we do, that ancient symbol of the Faith, we have thought it advisable to add to this Edition a statement which will, we trust, show the baselessness of the objection.

We have been asked to add an explanation of the omission of Dan from the number of the tribes mentioned in the sealing vision of Rev. vii. We do not hold that this one tribe was cut off from the mercy of God, and give our reasons. (See Appendix D.)

A full index to the contents has also been added, and it is hoped that these appendices may make the *Handbook* still more acceptable and useful. We are thankful for having been spared to see the issue of its 12th thousand, and trust the work may yet continue to bear witness to the faithfulness of the Lord God of Israel.

DENIS HANAN.
H. ALDERSMITH.

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B-Israel

PREFACE.

THIS volume has been produced in compliance with a very general request for a concise and instructive statement of the chief reasons, which lead many to believe that the British Empire and the Kingdom or House of Israel are identical.

It has been found that those, in whom an interest has been aroused, ask advice as to what book will give information. It is easy to direct any, who are willing to enter upon a course of study, and in the Appendix will be found a list of some books and pamphlets which treat of different aspects of this great subject, but it has been our experience that many, who have neither time nor inclination for such an effort, would read a book such as that which is now presented; composed of essays, which have been submitted to, and approved by, the Managing Committee of the "Metropolitan, Provincial, and Colonial BRITISH-ISRAEL ASSOCIATION."

It must be understood, that the volume is not to be regarded as a complete or exhaustive treatment of the subject. We have endeavoured to bear in mind that it is but a "*Handbook;*" and we have therefore curtailed the efforts of those who have assisted us, and omitted some important and interesting statements and proofs, which they desired to treat upon. But, on the other hand, in compliance with the wish of certain contributors, we have admitted reference to one or two subjects which, in our opinion, are but of secondary importance.

We trust that a study of our Handbook will enable enquirers to grasp the outlines of our subject, and induce further research.

Our readers will, we think, perceive that the views put forth are not crude, or to be easily refuted. They will recognise, that we are very jealous to maintain the faithfulness of God to every promise and covenant; and we trust that they will be convinced, that the truth of THE LORD GOD OF ISRAEL is vindicated in the fulfilment during the Christian age, of the Promises made to the Fathers, which were "*confirmed in Christ*." Hence, this truth both strengthens, and produces, living faith in Christ, the Redeemer of Israel.

Though we claim that the British Empire is the "House of Israel," yet we fully realise that we are, nationally and ecclesiastically, very far from what we ought to be as God's witnesses to the world. We have Israel's sins as well as the blessings. Nor must we forget that we are approaching "the Great Tribulation"—the last great trial of Israel's faith; but it is promised that Israel "shall be saved out of it."

To the several writers—E. W. Bird, Esq. ("Philo-Israel"); Douglas A. Onslow, Esq.; the Rev. "Oxonian"; the Rev. Frederick Aston; the Rev. S. C. Adam; the Rev. J. Idrisyn Jones; and the Rev. E. J. Wemyss-Whittaker—who have so kindly, and so readily, assisted us from pure love of the cause we all have at heart, we desire to express our best thanks. Nor would we forget the Rev. James P. Britton, who has also helped us to correct the proofs.

Oneness of purpose has enabled us to offer, and accept, mutual criticism and suggestions: and, although each contributor is only responsible for his own essay, the book, as a whole, expresses the basis of our common belief, and the usually accepted views on this important and deeply interesting subject.

DENIS HANAN.

H. ALDERSMITH.

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* The Editors acknowledge the great assistance derived from two pamphlets ("*The Covenants*" and "*Israel in the New Testament*") by Surgeon-General J. M. Grant, M.D., in preparing this chapter.

BRITISH-ISRAEL TRUTH.

CHAPTER I.

INTRODUCTORY STATEMENT.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. . . . For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—2 PET. i. 19, 21.

THE object of this volume is to exhibit to our fellow-countrymen throughout the Empire, in a compendious form, the evidence which has satisfied us as reasonable men, that the British people, and our American brethren, are, in the language of Scripture, "the remnant of Israel" (Jer. xxxi. 7). By that term we mean not the children of Israel as comprehending the offspring of the Twelve Tribes, derived from the twelve sons of "our forefather Abraham's" grandson Jacob; but the descendants of the Ten Tribes, generally called in the Scriptures, "the House of Israel," "the House of Joseph," "Isaac," "Ephraim," and "the Kingdom" (Jer. iii. 18; Amos v. 6; vii. 9; Hosea xi. 1, 3, 8, 12; Jer. vii. 12—15; 1 Kings xi. 35). The House of Israel which is the subject of our consideration is not the House of Judah, or the Jews—though that House, in the absence, by banishment, of Ephraim-Israel, was properly designated in the New Testament and other portions of the Word, by the name of "The House of Israel." The distinction we draw in this volume between these two Houses is founded on the simple statement which men have deemed it so hard as yet to comprehend—namely, that while "all Jews are Israelites," "all Israelites are not necessarily Jews." The House of Judah is *of Israel* (that is, descended from Jacob, whose name was changed to Israel), since it belongs to the

family whom the Lord once chose, and chose for ever, to be "His People;" "but the House of Israel," whose title in the prophecies of Isaiah, Jeremiah, Ezekiel, and Hosea is often "Ephraim," is "the remnant of Israel," the House of that name, whose modern-time descendants we believe and maintain are identified in the British nation and Empire of which we form a part.

It may be useful at the threshold of this inquiry to submit to our readers a short epitome of the main facts on which the arguments to be found in this volume rest.

God chose Abraham and "his seed after him" to make with them for ever an unconditional covenant. This covenant included:—

1. Multiplicity of seed or population developing into "a company of nations," or "Gentiles" (*Goyim*).
2. Christian international beneficence and evangelical activity towards all "the nations" or Gentiles of the earth.
3. The land.

When the general blessings were at Jacob's death apportioned, the "One Seed," Christ, the Messiah, was promised with the Sovereignty, to Judah, but "the multitude of nations," "the company" of "Goyim," most of the spiritual gifts, and all the temporal grandeur that constitutes the "birthright," were given to the House of Joseph, or Ephraim, the heir, exclusively. The land was common to all the tribes. The birthright blessings were to be Joseph's portion necessarily when in separation from Judah, or there would have been no exclusive enjoyment. The House of Joseph, or Israel, were to obtain these in "the latter days," or the Christian dispensation—*our days;* and at an epoch when developed into "*a fulness of nations*," or, ostensibly Gentile peoples!

The division of the polity of Israel, the Twelve Tribes, accordingly took place in the days of Rehoboam and Jeroboam, B.C. 950; the former ruled the House of Judah in Jerusalem, the latter that of Israel, *or Ephraim*, in Samaria and the North. The House of Judah sinned, and was punished by "captivity," or banishment to Babylon, for 70 years, being all the time under covenant with God. They returned in due time under Ezra and Nehemiah, being designated "the Jews." That term is never, in God's Word, applied either to the Twelve Tribes collectively, or to the Ten-tribed House of Israel, otherwise called "Ephraim."

It will be clearly proved in this work that the House of Israel, having also been banished for sin (to Assyria) about B.C. 721, did not return with the House of Judah from Babylon in B.C. 536.

They were, on the contrary, divorced from the Mosaic law, made "wanderers" and "outcasts" among the Gentile *Goyim*, and reduced to the condition of "Lo-ammi," "not God's people;" therefore ostensibly "non-Israelite Gentiles." They were thus to be "lost" to human history and knowledge; but known to God, re-covenanted in Christ, to enjoy thereafter among the Gentiles, and *as Gentiles*, the blessings of the Hebrew birthright, in the isles of the West, their safe domicile, according to the unconditional covenants of 2 Sam. vii. 10.

They were further to be there and then re-married by faith to Christ, to become His national evangelists to the world, and inheritors of the kingdom of God, as His "fruitbearers," in supersession of the Jews. It will be shown by the writers in this volume, that the British enjoy every one of the covenant blessings unconditionally promised by God to the seed of Abraham in the Christian dispensation. It will be demonstrated that while the Jews have failed to obey God, to submit to and believe on His Son, the British as the other House of Ephraim have received Him as their Saviour, among the Gentiles. It will be proved that Ephraim-Israel's birthright blessings must be in their separate enjoyment, only *after* the First Advent, and certainly before the Second; since after the return of Christ, Israel and Judah will be re-united and "share and share alike" in all their promised glories in their land.

Some salient, oft-repeated, objections such as the *Cui bono* inquiry, and that founded on the Scriptural doctrine that Ten-tribed Israel must be discovered in our times as an ostensibly Gentile, but not as an Israelite people, we notice further on, and they will be dealt with by subsequent writers.

It may be well here, before we proceed further, to notice that the efforts to find "the Lost Ten Tribes" of Israel have been repeated and constant through the ages. Dr. Wolff sought for them throughout the East in vain. In modern days men have thought they had come upon them amid the Afghans, the Nestorians of Kurdistan, among the Beni-Israel of the Peninsula of India, among the Red Indians of North America, the Karens of Burmah, and even (lately) in the Fiji

Islanders! But these races have not a single sign of Israel of the "House of Joseph" of the Scriptures. They are poor, dying-out tribes, few in number, who possess not "the isles of the West" as their habitation (Isa. xxiv. 15), have no wealth, influence, power, or colonial possessions; all which were to be Israel's in "the latter days," according to the following prophecies of the Word; Deut. viii. 18; xxviii. 1—14; xxxiii. 13—17; Gen. xlix. 22—26; Isa. xlix. 8.

In maintaining this Truth, which to us is so clear, but to the mass and majority of commentators and our fellow countrymen here and abroad is such a mystery and puzzle still, we have to guard against some dangers. The opinions we entertain, commonly called "British-Israel" views, do not touch vital religion. They are no new religion. They cannot save the soul. British-Israel Truth is not salvation. It is no anti-Christ, which substitutes the belief in our Israelitish origin for salvation by the precious blood of our adorable Lord Jesus Christ, shed for the whole world at Calvary. This belief of ours, entertained, accepted, believed, and acted on, cannot possibly advance the believer in the facts any nearer to the Redeemer, or nearer heaven, or produce sanctification of life, apart from the special grace of God in Christ Jesus our Lord. The Bible examples of Ahab, Judas Iscariot, and the wicked Kings of Israel and Judah testify, that Israelite descent, *per se*, does not, cannot save the souls of men who trust to it. Judas was an Israelite of the House of Judah. But he was a devil, and he lost his own soul! Ahab, an Israelite king, was, in spite of his racial descent, a wicked man, "who did more to provoke the Lord God of Israel than all the kings of Israel who went before him."

Our belief then respecting the origin of the British people and their lineal descent from the Ten Tribes, or "Kingdom" and House, of Israel, has no manner of concern with the weightier matters of salvation, which rest, as they must always do, on the precious sacrifice of the God-man, Jesus Christ our Lord, who died that sinful men might live, and whose vicarious atonement alone can avail to rescue the sinner from the consequences of the Fall, whether he be an Israelite of Ephraim, a Jew, or a non-Israelite Gentile.

That matter being clear, we proceed in this volume to indicate what our nation's descent from Israel means, and why we so persistently urge it upon the notice of our fellow-men.

In the first place, if our facts be true, and our deductions from the facts sound, then we have here, in the views we enunciate, that which tends—

1st. To God's glory.

2nd. To our own nation's comfort, consolation, and safety, temporarily and spiritually.

And 3rd. What to the nations of the world at large will be the most glorious tidings of good things, that must and will be to them as "life from the dead" (Rom. xi. 15).

To begin with; our views minister to God's glory, for they prove that His oath, promise, and covenants with "Abraham and his seed for ever" have been fully carried out and performed. It cannot be said now, if our statements be allowed, that what God sware to grant to the afterseed of Abraham "for ever" (that is, without abeyance or alienation) He has, contrary to His oath, given to a non-Israelite Gentile nation, such as the British are supposed to be. Our teaching overthrows the arguments of the atheist, and leaves the infidel confounded. He is confronted by this great Truth and its teaching, and is unable to answer the concrete piece of reasoning that syllogistically stated is as follows:—

1. God Almighty gave "to Abraham and his seed for ever" certain special and peculiar blessings, *exclusively*.

2. Those very same blessings the British people throughout the world enjoy to-day, *exclusively*.

3. Therefore, the British people, since God cannot lie, must be of the seed of Abraham.

It can also be clearly proved that since they belong not to Judah, the British must be Ephraim-Israel. The special and peculiar blessings which the people of the British Empire enjoy are, further, blessings which are indissolubly tied up to that remarkable cluster of gifts enumerated in Gen xlix. 22—26; Deut. xv. 6; viii. 18; xxviii. 1—15; xxxiii. 13—17, which constitute "the birthright of Joseph." The Hebrew birthright would naturally and legally have devolved on Jacob's firstborn, Reuben. But for reasons stated in 1 Chron. v. 1—3, as we all know, the inheritance lapsed and passed on to the sons of Joseph, viz., to Ephraim and Manasseh, and finally to Ephraim alone, the Lord's "firstborn," as declared in Jer. xxxi. 9. Since the British nation throughout the world, however, is heir by actual enjoyment of Israel's birthright, and since "Ephraim" is acknowledged by the Lord as the inheritor of

the rights and privileges which He has solemnly declared in the texts just quoted must appertain to His firstborn, then it is manifest that the British must be the House of "Ephraim-Israel," or God's oath, covenant, and promise have failed, which may He forbid! These views then promote "God's glory," because they establish His faithfulness and truth, and proclaim His promise to be inviolable, and His declaration in Mal. iii. 6, sure and certain: "I am the LORD: I change not; therefore, ye sons of Jacob are not consumed." This truth, again, is the death-blow to the infidel's miserable teaching. For it tells him that the Lord has not been unmindful of His promises to Israel. Those promises which were not the heritage of Judah, are gloriously fulfilled and literally established in the British nation and Empire, being Israel. God promised to Abraham's afterseed—a Shemitic people,—and He has performed, because He is faithful and true to our race, now known to be the House and Kingdom of Israel.

We may enter here properly and fittingly on the consideration of the grand and deeply interesting question, in the second place, why the Lord endowed Israel, and therefore the British, with the attributes of the birthright-holders? And what object He proposed to effect by giving us those superb blessings we enjoy, blessings both temporal and spiritual, which were tied up to Israel in the Word, and are to-day in our national, exclusive possession? The keynote of this part of the subject is that text in Isa. xliii. 21, wherein the Lord said, "This people" (meaning Israel) "have I formed for Myself; they shall show forth My praise." The Christ, the Saviour of the world, is the golden thread which runs through the Scriptures. But the silver thread which testifies of Christ, and shows forth the praises of the Lord Jehovah, is His chosen, formed, created, and endowed people Israel, now to be recognised as the Anglo-Saxon races. Israel has had placed on her the function of proclaiming the Christ as the Saviour of the world, and thus to show forth God's praise. To do that effectively they need to be properly endowed and fitted for their task. That task compels them to deal with all the nations, families, and kindreds of the earth, by proclaiming to them salvation through the atonement of the Sinless One, on Calvary, by faith alone.

To have, thus, access to, and properly influence, the Gentile heathen nations of the world, these qualified ones must needs be Christians; they must, consequently, begin to operate for

the Christ after His first advent, and before His second. They must be clothed with power to compel a hearing for His Gospel, and hence be endued with temporal might and strength to speak for Him with due authority. They must be "a nation" to speak to nations; and they must be a great and mighty nation, spread abroad to the West, and to the East, and to the North, and to the South, to influence the earth's inhabitants in the four quarters of the world. They must be invulnerable themselves, located in islands, secured from invasion by the kind protection and promise of their Maker, and yet powerful at sea wherever their ships may go. They must have, in these days of steam, exclusive possession of the strategic positions of the world, called "the Gate of their enemies" in the Scriptures. They must have, as the theatre of their missionary operations, an almost boundless Heathen Empire; and Colonies like nations, similar to themselves, in all zones, to carry their home influence to "the uttermost parts" and "ends of the earth," in their Master's service. These, and like good, temporal blessings, were to be the panoply of Israel, according to the Scriptural prophecies, and they are, one and all, as most of us know, the possessions of the Anglo-Saxon folk, being used in the Master's service to-day.

But it may reasonably be asked, What are the blessings we enjoy to-day, as a nation, which serve to identify us with Israel of the prophecies, the created of Jehovah, "to show forth His praise?" What work, too, are we doing which can be held to be Israel's work, the allotted functions of the beneficent race, destined to bring forth the fruits of God's kingdom, for the benefit and blessing of all the nations? Israel was to become, to qualify her for her position of international beneficence, "a great and mighty nation" (Gen. xii. 1, 2; xviii. 18; xlviii. 19). The foundation of empire is population. Therefore, the promises to Abraham and his seed for ever, regarding numerical increase. were constant and repeated. They were to become, at last, "like the stars," "like the dust of the earth," "like the sand of the sea-shore, which cannot be measured nor numbered" (Gen. xv. 5; xiii. 16; xxii. 17; Hosea i. 10). To-day our census returns tell us our doubling population rate is once in about forty-one years for the Empire; once in about sixty years for the United Kingdom. With a restricted home, the *res angusta domi* (the pinch of poverty at home) has forced large masses of our people, like Israel, to go forth

annually, "as fishes do increase," to found Colonies which have grown into nations at the ends of the earth; and thus fulfilled Israel's prophecy that the sons of Jacob were, in "the latter days," to develop into "a nation and company of nations." All this, with the accompanying wealth which God promised to Israel in Deut. viii. 18, He has bestowed upon our nation in exact accordance with the prophecies, in order that He might establish "His covenant which He sware unto our fathers, as it is this day."

But, *thirdly*, the object and end-all of this mighty creation is a definite spiritual one. The Gospel message, and the Word of God written, with the Sabbaths and the Laws of God, were all to be communicated to the nations, and Israel must do it. The crucial test, then, comes before us. Does the British Empire, by its people, proclaim the Gospel and distribute the Word of Christ to all the nations? Do the British folk take the Sabbath of the Lord and the Laws of God to the nations of the earth, and recommend them in the name of God, to all the kindreds of the earth, among whom He has given them influence and moral power? Surely this is the case, and a fact notorious to the world! The proofsof our nation's efforts to spread the Gospel lie on the surface. The vast operations of the British National Churches, Missionary Societies, and people at the present day, testify that these efforts are national, earnest, continuous, and blessed of God.

It is evident that the Lord God of Israel has committed in trust the glorious Gospel of the grace of God to us, to spread abroad to the ends of the world the knowledge of the Saviour (as a witness to all nations), to carry Jacob's blessing to all the families of the earth, and to prepare the way for the Second Coming of the Lord. To sum up—the British nation, being Israel, are specially endowed by the Lord with all those temporal blessings which are needed to fit them to become the messengers to the nations of God's purposes of love and mercy towards them in Christ; and being armed with the needful strength and opportunity, they have gone forth in the power of the Lord to do the work assigned to Israel, according to the prophecies, the performance being, alas, half-hearted and perfunctory!

But it may be said, and many do so argue, that the various promises of the Scriptures to Israel are to be *spiritually* understood, and that it is wrong to literalise them, as we British-

Israelites persist in doing. We reply that those who put forward this contention really have no *locus standi*. The promises of God to Israel appear in the very forefront of the Bible, as the words of the living God. They have all been literally fulfilled, where the reference is to the life, sufferings, death, burial, resurrection, and ascension, of our blessed Lord and Saviour Jesus Christ. The facts that make up His identification as the Messiah of the prophets were literal fulfilments of words we now know were to be literally understood, and did literally come to pass. The same also can be alleged as to the Jews, their history, and punishments, and no one thinks of denying the fact. Such being the case, we cannot admit the arguments of our spiritualising opponents who declare, in the face of the above, that Israel's promises *only* are to be spiritually understood, as meant for the Christian Church in all ages, nations, creeds, and climes. Those who make the statements have resting on them the burden of proof, that such special dealing with the case of Israel *only* is justifiable; and must explain why the promises regarding Christ and the Jews were all literally fulfilled in time past, and all are being literally accomplished at the present hour. The spiritualisers of the prophecies have not done this yet, and till they do, we must be content to regard their pleas as outside the case with which we have to deal in the present work.

The Word of God presents us with the testimony of six of the prophets to prove that the literal restoration of Israel and Judah to the land of their inheritance is pre-ordained by the God who has, at present, banished them from it. In the prophecies of Isaiah, Jeremiah, Ezekiel, Hosea, Amos, and Zechariah, we have distinct and unequivocal statements regarding the blessing and restoration of Israel, with Judah in her train, which have never been successfully dealt with, except as literal predictions respecting a literal people. Thus Isaiah in chap. xi. 12, 13 writes regarding the return of the Twelve Tribes gathered into two Houses: "He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

In Jer. iii. 18 we have the united restoration of the two Houses literally described: "In those days the House of Judah

shall walk to the House of Israel, and they shall come together out of the land of the North to the land that I gave for an inheritance unto your fathers."

In Ezek. xxxvii. we have the two prophetic descriptions of Israel's resurrection from the dead in the vision of the valley of the dry bones, and in the even more graphic and splendid prophecy of the two sticks in Jehovah's hand. One stick being "for Judah, and for the children of Israel his companions"—the other stick "for Joseph, the stick of Ephraim, and for all the House of Israel his companions."

Finally, when the Lord Himself shall take the two sticks into His own hand, and unite them, "The stick of Joseph which is in the hand of Ephraim, and the Tribes of Israel his fellows," will be put by God Himself with him, "*even* with the stick of Judah," and He will "make them one stick," that they may be one in the Lord's hand. The rest of this splendid chapter shows more clearly still, that from that time Israel and Judah together shall occupy their Inheritance on the mountains of Israel, being one nation with one king over them all; but no longer two nations and two kingdoms, any more at all, such union being permanent, "for evermore," and sanctified by the Lord's presence "for ever and ever."

In Hosea i. 11 we have the following succeeding the prophecy of Israel's increase, Gentilisation, and Christian condition in the latter days: "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel"—that is, of the House of Israel (ver. 4). The prophet Amos (who wrote of Ten-tribed Israel, see ch. v. 1) tells of the restoration of Israel, saying in the words of the Lord in chap. ix. 14, 15: "I will bring again the captivity of My people Israel, and they shall build the waste cities and inhabit them. . . . And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

The testimony of the prophecy of Zechariah in chap. x. 5—12 is to the same effect, and promises Israel, as distinguished from Judah, a glorious restoration thus: "I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them."

Here, then, is a body of prophetic evidence which could easily

be quadrupled, testifying that Israel's restoration is a part of the Divine arrangement to be literally carried out, their destination being the literal land of promise, given by God Himself to Abraham and his seed for ever, as described not once or twice in the Book of Genesis (see also, Ezek. xlviii.).

To render the return of Israel impossible, some of our opponents have adopted the hypothesis, sanctioned by great names and high authorities, but not by the Word of God, that the House of Israel of the Ten Tribes, being carried away into Assyria, returned from their captivity with Judah from Babylon, or were absorbed by the heathen in the lands of their captivity!

These objections, however, cannot avail to set aside the evidence of prophecy that Israel shall yet be discovered and return to their land.

We have so far pointed out the character of the subjects which will be discussed in this volume, and presented by the various writers who will address the public. We have defined what "British-Israel Truth" is, and anticipated that the treatises to be found here will have for their object :—

1st. God's glory.

2nd. The benefits and blessings which our own nation, being Israel, must certainly derive from the fact of our identification with Ephraim-Israel.

And 3rd. The stupendous mercies which the non-Israelite Gentile nations will obtain from Israel's ministry of blessing towards them according to the prophecies.

The secular questions which are connected with the great truth of our Israelitish origin are many and interesting. They take us into the domains of history, ethnology, philology, chronology, and scriptural geography. These all will be dwelt upon in this volume by competent writers. They will prove that these sciences, as the handmaids of Revelation, stand by and affirm that they support our Scriptural contention, and deny that in their several departments there is anything whatever which can be held to negative it, or even to cast the slightest doubt upon our claim to be "the remnant of Israel" (Jer. xxxi. 7).

We propose in the limited space yet allotted to us to bring forward a line of argument, derived from a spiritual view, of a very spiritual portion of Scripture, as it bears upon our subject, which ought to disarm our opponents, who conscientiously hold

that nothing but a spiritual interpretation of the Scripture is of any value to the soul of man.

Our blessed Lord, just after He had instituted His Holy Supper, went into the garden, and there spoke to His disciples those words which are recorded in John xv. Pointing probably to the vine trees near Him, He said, "I am the true Vine, and My Father is the Husbandman. . . . I am the Vine : ye are the branches."

Throughout this chapter the vine branches are described as the fruit-bearers, and the object of the Divine Husbandman, that the branches should bear more and more fruit, is insisted on. "Herein is My Father glorified," He declared in ver. 8, "that ye bear much fruit. So shall ye be My disciples." The fruitless branch, He told them, "is taken away," and every branch that beareth fruit He purgeth it that it may bring forth more fruit. He "ordained them," He added, that the Hebrew disciples "should go and bring forth fruit, and that their fruit should remain" (ver. 16). The fruit then which the Lord looked for and demanded was not borne by Himself as representing the vine stem, but by the disciples and believers as the branches of the Vine, deriving, however, all life, power, and ability to bear and produce the fruit, from their close and vital union with Himself. How is it with the vine of nature? The grapes are carried, not by the stem, but by the branches. The barren branches are excised, the fruitful ones are pruned, that the bunches of grapes may be larger, finer, and better, than they would be otherwise. But it may be said the Lord's words had reference to His disciples only, and cannot have any to nations as such.

We think there is an error here. It is most true that the Lord regarded His disciples as the vine branches bearing fruit to the glory of God, and to the praise of the grace of Christ their Lord. But He also had regard to the national aspect of His people, as Matt. xxi. 43 clearly testifies. "Therefore," He said to the Jews, "the kingdom of God shall be taken from you, and given to A NATION bringing forth the fruits thereof." "This nation" then, as well as the individual followers of Christ in their separate spheres, were to be "the fruitful ones" in the Christian dispensation, giving glory to the Father, and living by the grace of their King Jesus, the witnesses of His divine love.

The only matter for determination, then, is this: What

nation in this dispensation could take the place of Judah, and bring forth fruit to the glory of God? Obviously Ephraim-Israel alone could be so distinguished. Because God had said, "Israel (Ten-tribed Ephraim-Israel) shall blossom and bud and fill the face of the world with fruit." "Ephraim shall say, What have I to do any more with idols? I have answered, and will regard him: I am like a green fir-tree; from me is thy fruit found" (Hos. xiv. 8, R.V.). "This people" (speaking of Israel) "have I formed for Myself; they shall show forth My praise" (Isa. xliii. 21). "Ye are My witnesses, saith the Lord" (speaking again of Israel), "that I am God" (ver. 12). And Ephraim's very name implied "the fruitful one" (Gen. xli. 52).

Of all the nations, those which are truly witnessing for God, and are "bringing forth the fruits of the kingdom," are of Anglo-Saxon origin, and we claim that in the Lord's parable of the vine and its branches, the latter represented, in the *national* aspect of the case, the British Empire: that "nation and a company of nations" which were to come of Ephraim-Israel. These are the fruit-bearing branches which He purges, that they may bring forth more fruit, His chosen ones, that nation of whom the Lord said: "I am inquired of by them that asked not for Me: I am found of them that sought Me not: I said, Behold Me, behold Me, unto a nation that was not called by My name" (Isa. lxv. 1, R.V.). To the same effect is the teaching of St. Paul's metaphor in Rom. xi. 16—21, where the branches of the good olive tree represent the tribes of Israel, regarded nationally as two Houses, whereof one House (Judah), for lack of faith and fruit, was temporarily excised; but the other (Israel) remained attached still to the good olive tree, living on the root and fatness thereof and sharing these benefits with the wild olive (Roman) branch of the non-Israelite Gentile world, which was destined nevertheless to excision, as a Church, for lack of fruit, according to ver. 22: "Since (επει) thou also shalt be cut off."

Before we conclude these remarks, it seems right to say a few words on what should really be needless, if the grandeur of the subject were fully grasped—namely, "What good is this grand British-Israelite Truth to ourselves or others?" How dare men ask such a question regarding what occupies God's "whole heart" and His "whole soul"? (Jer. xxxii. 41). Can anything be beneath our notice and despised, which He has decided upon in

the counsels of His grace? To the question, we reply that God's glory is the *bonum*. Our spiritual good and blessing as a nation are the results which come directly from the fact that our nation is "the remnant of Israel," the Lost House of Israel. As to the outside world, we have already shown that by reason of Israel's restoration to the Divine favour, blessings untold *will* be theirs, even "life from the dead." To our own nation there will come in God's due time those mighty showers of blessing, already begun, known as the "outpouring of the Spirit on our masses," promised to the House of Israel in Jer. xxxi. 33, 34 and Heb. viii. 10—12. Then He will write by the finger of God His laws in our hearts, and put them in our minds; then we shall all know Him from the least of us to the greatest of us, and our sins and iniquities, He, even our God, will remember no more. No greater blessing than that of "the new covenant" made in the blood of Jesus can be given to any people. It has been promised to the House of Israel, and therefore to the British, and that we declare is the *summum bonum;* than which there is none other we can desire or obtain, greater or more nationally and individually blessed. We obtain this and all other good gifts included in it through the blood—the precious blood—of our Daysman, Saviour, Friend, Redeemer, GOD, the Lord Jesus Christ, and to Him must and shall be, all the praise.

CHAPTER II.

THE PRESENT SEPARATE EXISTENCE OF THE TEN TRIBES, OR THE NATION OF ISRAEL, AS DISTINCT FROM THE JEWS.

ABRAHAM was the forefather of the people whom God formed in order that they should be His witnesses to the world. The history of that people from the call of Abraham to the present time is full of instruction for all who desire to learn the purpose of the Divine Ruler.

The historic books of the Old Testament contain the annals of Israel up to a certain period; the prophetic books foretell events, some of which have already become historic, while others are being enacted. As God has made and foretold a national history, and caused the record of it to be written and preserved, it becomes the duty of all to study it, and to avoid the errors that are caused by imperfect knowledge.

This chapter gives an outline of the history of the Twelve Tribes of Israel through the years that have elapsed from the departure of Abraham about B.C. 1922 to the present time, and it treats on certain popular misconceptions more fully.

The records of Israel are peculiar in this, that side by side with the history of events that have occurred, there is given a statement of predictions and promises. Some of these predictions have been so accurately fulfilled that a modern school of criticism would say they were written after the events. The most overwhelming reply to such a statement is to show that some of these foretellings are having their accomplishment in the present day.

Prophecy, when accomplished, invests the events by which it was fulfilled with a peculiar interest; it then becomes history foretold. Any true history of Israel must make use of the prophetic as well as the historic books, and would be misleading if it ignored them.

When Abram received the command to depart from Ur of

the Chaldees, there was given to him a distinct promise :—"I will make of thee a great nation, and I will bless thee, and make thy name great: and be thou a blessing; and I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed" (Gen. xii. 2, 3). When Abram separated from Lot this promise was made more ample: "Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward; for all the land that thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered" (Gen. xiii. 14—16). When his faith was sorely tried because he had no heir, the promise was more distinctly repeated: "Look now toward heaven, and tell the stars, if thou be able to tell them: and He said unto him, So shall thy seed be" (xv. 5, 6), and then "the Lord made a covenant with Abram" (18)—*Quotations from the Revised Version.*

Again, when he was ninety years of age, his name was changed to Abraham, "for the father of a multitude of nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish My covenant between Me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan for an everlasting possession: and I will be their God" (xvii. 5—8).

Isaac was born about B.C. 1896, and the old man's faith and obedience were again tried when he was willing to slay his son. Then the blessing was repeated with yet greater distinctness: "By Myself have I sworn, saith the LORD, because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed" (xxii. 16, 18). This inheritance of promise descended to Abraham's posterity *through Isaac only;* for, though Ishmael was the elder son, as St. Paul says: "The son of the bond-woman shall not be heir with the son of the free woman"

(Gal. iv. 30). Again: "In Isaac shall thy seed be called" (Rom. ix. 7).

"And God said, Nay, but Sarah thy wife shall bear thee a son; and thou shalt call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his seed after him" (Gen. xvii. 19). "But My covenant will I establish with Isaac" (21). "And I will multiply thy seed (Isaac's) as the stars of heaven, and will give unto thy seed all these lands; and in thy seed shall all the nations of the earth be blessed" (Gen. xxvi. 4).

Isaac had two sons, but the elder, Esau, lost his birthright and blessing, and thus became excluded from the covenant. As it is written: "Esau said, Behold, I am at the point to die; and what profit shall the birthright do to me? And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob" (Gen. xxv. 32). "So Esau despised his birthright" (34).

God repeated the promises to Jacob at Bethel: "And God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name, and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply, a nation and company of nations shall be of thee, and kings shall come out of thy loins (xxxv. 10, 11).

Hence, there can be no possible doubt the Bible distinctly states that Abraham should be "the father of many nations," in a strictly *literal*, as well as in a spiritual sense; for the passage just quoted speaks of a *literal* fruitfulness, and of *lineal* descent. Jacob's seed, we read, were to become "*a company of nations.*" And to prevent the mistake of spiritualizing everything, so common in these latter days, it is expressly said: "Kings shall come out of thy loins." Again, by the Hebrew, "*of thee*," all mere *spiritual* paternity is excluded.

During Israel's lifetime the promised increase began to be steadily fulfilled, and this increase continued during the sojourn in Egypt. While in Egypt Israel bequeathed the birthright to Joseph, and entailed its peculiar *temporal* blessings upon Joseph's son, Ephraim: "And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I

will make of thee a company of peoples; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons which were born unto thee in the land of Egypt before I came unto thee into Egypt are mine; Ephraim and Manasseh, even as Reuben and Simeon, shall be mine. . . . And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, crossing his hands wittingly, for Manasseh was the firstborn. And he blessed Joseph, and said, The God before whom my fathers Abraham and Isaac did walk, the God which hath fed me all my life long unto this day, the angel which hath redeemed me from all evil, bless the lads: and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth." Joseph was displeased at the preference given to Ephraim. And he interfered, but his father refused, and said, "I know it, my son, I know it; he also (*i.e.*, Manasseh) shall become a people, and he also shall be great; howbeit his younger brother shall be greater than he, and his seed shall become a multitude of nations," or, "a fulness of Gentiles" (xlviii.).

To Joseph and his heirs was given the birthright, the wealth of temporal blessing, blessings of heaven above, blessings of the deep that croucheth beneath, blessings of the breast and of the womb, blessings above all those hitherto given, "unto the utmost bounds of the everlasting hills" (*vide* Gen. xlix. 22—26; Deut. xxxiii. 16, 17).

To Judah was given the sceptre and the birthright of Messiah, as King of Israel (Gen. xlix. 10; Heb. vii. 14): "For Judah prevailed above his brethren, and of him came the Prince" (1 Chron. v. 2). Hence it was from Judah alone that the reigning Messiah—the promised "Seed," Christ—should come; and in whom "all the families of the earth" should be blessed. To his other sons Israel bequeathed subordinate blessings.

It is especially to be noted that one portion of Israel's descendants were to become "a fulness of Gentiles" and "a company of nations," while another part was to become "a great people," and another was to supply the "Chief Ruler," for it will be shown that these three predictions have been literally fulfilled,

and that they give the key to the knowledge of the present development of national power and rule.

About 60 years after the death of Joseph, and as the close of the predicted period of 430 years was drawing nigh, a change of dynasty in Egypt caused the fast increasing Israelites to be oppressed. This oppression made them willing to leave the country and go to Canaan. They were delivered from their oppressors by the direct interposition of God.

During the journey from Egypt to Palestine the Levitical law was enacted; it was "superadded" upon the original covenant, and thereby the nation was kept shut up and separated from other peoples, but the original promises and covenant were not disannulled (Gal. iii. 7). The earlier covenant could not have its fulfilment until "*the seed*" Christ came. He came to confirm the promises (Rom. xv. 8), and they can only have their fulfilment when Israel is nationally obedient, and their ultimate development when she is fully taught of God.

After the crossing of the river Jordan and the conquest that was effected under the able generalship of Joshua, the tribes were settled in their inheritance. But within a few generations the national faith in God declined: lawlessness and tribal jealousy weakened them, and made possible the incursions of the peoples who inhabited the lands upon their borders. The oppressions, so galling to a people trained in the exercise of liberty under a just and divine law, were again and again cast off by spasmodic efforts under the Judges, and within 330 years after the death of Joshua, the Tribes of Israel sought consolidation under a monarch.

The manner in which they made this political change, showed that they were faithless to the fact that JEHOVAH was their King, and that the throne was His to dispose of as He willed. The rule of Saul was a failure; but under the divinely appointed dynasty, prosperity dawned upon the nation, and the reigns of David and Solomon constituted its brief golden age.

King Solomon built the Temple: but he also built shrines for Ashtoreth and for Milcom; and upon his death, the grievous burden of taxation which the luxuriance of his court required, not having been remitted by Rehoboam, the nation was divided.

From very early times God regarded His "chosen people"—the Twelve Tribes of Israel—as made up of two nationalities. Even Psalm cxiv. 1, 2, says: "When Israel went forth out of

Egypt . . . *Judah* became His sanctuary, and *Israel* His dominion." About the year B.C. 1055, after Saul's death, David was anointed king over the House of Judah *only*: "The men of Judah came, and there they anointed David king over the House of Judah. . . . The House of Judah have anointed me king over them" (2 Sam. ii. 4, 7). Saul's son, Ish-bosheth, was made king over *all Israel*; as it is written: "He began to reign over Israel. . . . But the *House of Judah* followed David" (10). Abner then intrigued with David to bring "*all Israel*" under his rule: "My hand shall be with thee," said Abner, "to bring about *all Israel* unto thee" (iii. 12).

About B.C. 1048, the two Houses were reunited under David: "In Hebron he reigned over *Judah* seven years and six months: and in Jerusalem he reigned thirty and three years over *all Israel* and *Judah*" (2 Sam. v. 5).

We read in 1 Kings xi.: "The Lord was angry with Solomon," and said, "I will surely rend *the kingdom* from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but I will give one tribe to thy son for David My servant's sake, and for Jerusalem's sake which I have chosen" (9—13). The prophet Ahijah met Jeroboam, and "laid hold of the new garment that was on him, and rent it in twelve pieces. And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: but he shall have one tribe, for My servant David's sake, and for Jerusalem's sake (29—32). . . . Howbeit I will not take the whole kingdom out of his hand . . . but I will take the kingdom out of his son's hand, and I will give it unto thee, even ten tribes. And unto his son will I give one tribe, that David My servant may have a lamp alway before Me in Jerusalem" (34—36).

Observe—God did not take the Ten Tribes from Rehoboam's kingdom, but He took "*the kingdom*" from Rehoboam; and "*the kingdom*" was "*even Ten Tribes.*" This is God's own definition.

"Solomon sought, therefore, to kill Jeroboam;" but he "fled into Egypt" (40). After the death of Solomon, "Rehoboam, his son, reigned in his stead (43). And Rehoboam went

to Shechem : for *all Israel* were come to Shechem to make him king." Jeroboam heard of it, and was recalled from Egypt by the people ; and "*all Israel*," with Jeroboam at their head, came to Rehoboam and besought him to be more lenient with them than his father had been. But the young king refused, and said he would add to their yoke (1 Kings xii. 1—14); "So the king hearkened not unto the people ; *for it was a thing brought about of the Lord*."

"And when 'all Israel' (the House of Israel) saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David ? . . . To your tents, O 'Israel' : now see to thine own House, David. . . . So 'Israel' rebelled against the House of David, unto this day. And it came to pass, when *all Israel* heard that Jeroboam was returned, that they sent and called him unto the congregation, and made him king over all Israel : there was none that followed the House of David, but the tribe of Judah *only*."

Then, "when Rehoboam was come to Jerusalem, he assembled all the House of Judah, and the tribe of Benjamin (the light-bearing tribe given to Judah ; see 1 Kings xi. 36), to fight against the House of Israel to bring *the kingdom again* to Rehoboam. . . . But the word of God came unto Shemaiah, the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the *House of Judah and Benjamin*, and to the rest of the people, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren, the children of Israel : return every man to his house ; *for this thing is of Me*" (21—24).

The revolt of the Northern tribes under Jeroboam was successful ; and henceforth the kingdom of Israel and the kingdom of Judah fill distinct pages in the national history.

This political development and severance, brought about as it was by misgovernment, by the old tribal jealousies, and by personal ambitions, was yet "from the Lord," and was necessary for the fulfilment of His purposes : for unless Ephraim-Israel had been politically severed from Judah-Israel, the totally different destinies foretold by Jacob could not have been worked out.

The kingdom of *Judah* continued under Rehoboam, and embraced the tribe of Judah, the tribe of Benjamin, also the Levites, and a few families from the other tribes that happened to be resident within its bounds.

The kingdom of *Israel* embraced the other tribes, and was known as "Ephraim," it was ruled by Jeroboam, an Ephraimite, whose capital was within the borders of his tribe.

As the Levites remained true to the Temple worship, Jeroboam consecrated whosoever desired to serve as priests of the high places which he set up, and this faithless act caused the overthrow of his family, and the ultimate apostasy of the whole people of the Northern kingdom.

The Northern kingdom was ruled by a series of military adventurers until the time that the Assyrian monarch removed the people to the district that lies to the South-west of the Caspian Sea, and brought in other tribes of conquered peoples to occupy that portion of the country that was afterwards known as Samaria. The Southern kingdom remained under the sway of the House of David until the Babylonian captivity.

The Northern kingdom was carried captive between the years B.C. 741 and B.C. 676. In Isa. vii., a confederacy between the king of Syria and Pekah, the king of *Israel*, is mentioned: They "went up to Jerusalem to war against it; but could not prevail against it." This attack struck terror into the heart of the king of *Judah*, and it was then that Isaiah was sent by God to tell the king (B.C. 741) that, "within threescore and five years shall Ephraim be broken in pieces, *that it be not a people*." The final siege of Samaria, and the deportation that followed its fall, took place in B.C. 721. "In the ninth year of Hoshea, the king of Assyria (Shalmaneser) took Samaria, and carried Israel away into Assyria, and placed them in Halah, and in Habor, on the river of Gozan, and in the cities of the Medes" (2 Kings xvii. 6—23). "So Israel was carried away out of their own land to Assyria, *unto this day*." (See also xviii. 11).

Subsequently, in B.C. 676, Esar-haddon, the son of Sennacherib, completed the work thus begun, carried away the remaining Israelites, replacing them by fresh parties of Assyrian colonists (from whom the Samaritans, with whom "the Jews have no dealings," sprung), thus completing the destruction of Ephraim (Ezra iv. 2).

From that time, B.C. 676, the history of the House of Israel, or the House of Joseph, ceases in Scripture.

The Southern kingdom continued for many years longer, but it was overthrown, and the people were carried captive to Babylon, by Nebuchadnezzar (Jer. xxv. 1—11), B.C. 605, and

the Temple was finally destroyed, B.C. 587 (2 Kings xxv.; Jer. lii. 12).

The Babylonian captivity of the Southern kingdom continued, as predicted, for seventy years. It was during this time that this people were first known as "Jews." The name continued to be applied to them upon the return of the descendants of a portion of the people—only 42,000—at the close of the period, under the decree given by Cyrus, B.C. 536.

The reader will bear in mind that the name *Jew** does not occur in the Bible for over 700 years after the Exodus, and was never applied to the people of the Northern kingdom. They were not of the tribe of Judah; and those whom the New Testament mentions as Jews, and their descendants at the present day, are the representatives of the 42,000 who returned under Nehemiah, with a large and later infusion of Arab and Syrian blood.

ISRAEL AND JUDAH.

The distinction between Israel and Judah† is absolute. The history of the two peoples is not confused in the Bible: and yet infinite perplexity is caused by the common and perpetual error of speaking and writing of the Jews, as if they represented the Northern kingdom.

"Many forget that the term 'Jew' does not mean 'Israelite,' but is only an abbreviation of the word 'Judahite,' and simply signifies a descendant of the man 'Judah,' and then a member of the 'House of Judah.'

"It is simply marvellous to see how blind some writers on

* The first time the word "Jew" is found in the Bible is in 2 Kings xvi. 6: "At that time Rezin . . . drave the Jews from Elath." The next passage is xviii. 26. But the Second Book of Kings was not written until the return of Judah and Benjamin, after the end of the Babylonian captivity. The word "Jew" is also found in Jeremiah xxxiv. 9. Now Jeremiah began to prophecy about B.C. 628, *i.e.*, about 50 years after the captivity of the Ten Tribes. See also Isa. xxxvi. 13.

† In the following passages the distinction between the two Houses is very clearly marked:—2 Kings xxiii. 27; 1 Chron. xxviii. 4, 5; 2 Chron. xiii. 15, 16; xv. 9; xxxi. 1; Isa. vii. 1—8, 17; viii. 14; xi. 12, 13; xlviii. 1; Jer. iii. 8, 18; vii. 2, 15; xi. 10, 17; xiii. 11; xxxi. 31; xxxii. 30, 32; xxxiii. 14; l. 4, 33; Ezek. xxiii. 4; xxxvii. 16, 19; Dan. ix. 7; Hos. i. 11; iv. 15; v. 9—15; vi. 10, 11; viii. 14; xi. 12; Amos. i. 1; Micah i. 5; Zech. viii. 13; x. 6; Heb. viii. 8.

Biblical subjects are as to the real meaning of the word 'Jew.'

"'Jew,' 'Israel,' and the 'House of Israel,' are mixed up in a most confusing way, and employed as if they always referred to one and the same people. In some popular books we find such passages as this: 'The Jews speak all Gentile languages, and dwell in all Gentile lands, yet sharply-defined lines separate them from the rest of the Gentile world, and so broad and deep is the distinction, that the division of the human race into *Jews* and *Gentiles*, puts *Israel* on one side, and *all the rest* of the earth beside on the other.' In this passage, the Jews and Israel are spoken of as if they were inter-changeable terms, and the Ten Tribes are clearly classed with the Jews. Again we find it stated: 'The Northern portion of the divided realm of the Jews had fallen under the power of Assyria.' Here again, the Twelve Tribes are called Jews, which they never are in the Bible. Then we come across such terms as, 'Abraham was a Jew.' Where can that be found in the Bible? Some students of prophecy divide the human race into 'The Gentiles,' 'The Jews,' and 'The Church of God,' forgetting the 'Ten Tribes,' or else classing them with the Jews. Again, we find such phrases as, 'The Jews in Egypt,' 'The Jewish Church under Moses,' 'The wandering of the Jews in the wilderness,' 'The conquest of Canaan by the Jews,' &c.

"Then, the term 'Israel' is very comprehensive, as it may mean the man 'Israel,' 'The Twelve Tribes,' 'The Ten Tribes,' or even 'The House of Judah,' or the Jews, for they also are *of Israel*, and, therefore, properly called 'Israel,' as in the following passages: 'Art thou the teacher of Israel, and understandest not these things?' (John iii. 10); 'Whom certain of the children of Israel did price' (Matt. xxvii. 9); 'The Jews' cried out, 'Men of Israel, help' (Acts xxi. 28).

"Again, such a sentence as 'The return of the Jews to Palestine' is most misleading, because the Ten Tribes are to return with the Jews, or the House of Judah, and the Ten Tribes are certainly not Jews, or part of the House of Judah!'*

This error most frequently arises from the inexact knowledge of Bible history: but there are some who endeavour to justify it, upon the supposition that Israel of the Assyrian captivity were merged with Judah of the Babylonian captivity, and were thenceforth known as "The Jews."

* "The Fulness of the Nations," p. 23. By Dr. H. Aldersmith.

Although this is but a theory, and is based upon no historic or prophetic statement, it is necessary to refute it by showing that it is directly contradicted by both.

PROOFS THAT THE HOUSE OF ISRAEL DID NOT RETURN WITH THE JEWS, AFTER THE BABYLONIAN CAPTIVITY.

The Books of Chronicles were written or compiled after the end of the Babylonian captivity and the return of the Jews to Judea. Yet, in 1 Chron. v. 26, we find the statement that those of the Assyrian captivity were in the countries of their exile "*unto this day*." Evidently the author of the Chronicles knew nothing of their having been intermingled with the Jews.

Josephus, the Jewish historian, who wrote A.D. 70, says:— "The Ten Tribes did not return to Palestine; only Two Tribes served the Romans after Palestine became a Roman province." Again, "There are but Two Tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond Euphrates till now, and are an immense multitude."

The Book of Esdras, which, although not admitted into the Canon, is yet as good history as any uninspired writing, states that the Ten Tribes, whom the King of Assyria led away captive, took this counsel among themselves, that they would leave the multitude of the heathen and go forth into a further country, where never mankind dwelt. It states that in pursuance of this resolve they passed the sources of the Euphrates, and, after a journey of a year and a-half, came to a region called Arsareth. the Greek historian, Herodotus, recounts the migration of a people from the same locality to the same region. And Arsareth was, and is, the name of a locality in the south of Russia.

Moreover, the genealogies of all who returned from Babylon are recorded by Nehemiah, and there is no mention of any amongst the 42,000 who were not of the captivity of Judah. In Ezra there is no mention of any return of the Assyrian captivity. In chapters iv. 1, and x. 9, they are expressly called "*Judah and Benjamin*."

When the return of the House of Israel takes place, there will be political union and friendship between the two Houses (see Ezek. xxxvii. 17, 19 ; Jer. iii. 18, and l. 4). But at the return from Babylon, the House of Israel, though scattered, remained unreconciled to the Jews, or the House of Judah ;

for the writer of 1 Kings xii. 19 says : "So '*Israel*' rebelled, against the House of David (*Judah*) *unto this day.*"

The prophets speak of the two Houses as distinct long after the return of the Jews from Babylon. Zechariah settles the question ; for there is no doubt that he lived and prophesied (B.C. 518) over eighteen years after the end of the Babylonian captivity, and yet represents God as saying : "I will save the House of Joseph . . . for I have mercy upon them ; and they shall be (*i.e.*, at some period subsequent to B.C. 518) as though I had not cast them off. . . . I will hiss for them, and gather them ; for I have *redeemed them :* and they shall increase as they have increased. And I will sow them among the peoples ; and they shall remember Me in far countries" (x. 6—9).

Thus there is abundant historic and prophetic evidence to show that Ephraim-Israel was not re-united to Judah, and did not become intermingled with the Jews.

Modern research, conducted by zealous and learned Jews, confirms the constant testimony of that people, that they represent the tribe of Judah and the Levites only, and that they do not know where the Ten Tribes are. One of the latest contributions to this subject is to be found in a series of articles contributed by the learned Jew, Dr. Ad. Neubauer, to the *Jewish Quarterly Review*, in 1889:—"The captives of Israel exiled beyond the Euphrates did not return as a whole to Palestine along with their brethren the captives of Judah ; at least, there is no mention made of this event in the documents at our disposal." He believes them to be the subjects of prophecy. "In fact, the return of the Ten Tribes was one of the great promises of the prophets, and the advent of the Messiah is therefore necessarily identified with the epoch of their redemption."

Dr. Neubauer also states that Rabbi Akiba believed Bar Cochab to be the Messias, and that insomuch as the tribes are to be gathered during the time of the Messias, and that they were not gathered under Bar Cochab, he (Rabbi Akiba) stated that the tribes would never return.

Dr. Neubauer, after an exhaustive research into all the available means of ascertaining the existence of the Ten Tribes from Jewish tradition, weighs them and finds them unreliable, and his conclusion is, that he is satisfied to be orthodox with the Rabbi Akiba, and is content to believe that the tribes cease

to exist, and this although in the earlier part of his essay he acknowledged that there are statements with respect to those tribes which have not been fulfilled!

If the tribes have been gathered together (John xi. 49—52) during the times of Jesus Christ, He is the Messias, and perhaps this may be the reason why Dr. Neubauer is so opposed to British-Israel Truth that he scoffs at it, although he admits he has never studied the arguments put forth in support of it.

But, whatever the belief, or unbelief, of Dr. Neubauer may be, it is manifest that when a Jew admits the true statement that the tribes are to be gathered together under Messias, and if he is further led to see that they are now in the foretold place of their own, and in their foretold latter-day position, enjoying the heritage of Israel obedient, it follows that Jesus Christ, under whom they have been gathered, is the Messiah. When in God's own good time the British nation recognises its origin, the effect upon Judah must be as life from the dead. The same line of argument which now makes the Jew ignore the Ten Tribes, and reject the Lord Jesus Christ because the tribes have not been gathered, will cause them to acknowledge that because they have been gathered together (Isa. xlix. 5 : Hosea ii. 14) He is the Messiah, and they will then learn of Him. Thus, the evidential value of this Truth in this aspect cannot be overestimated, for the results to be achieved by its promulgation are those which have prompted all Christian effort for the evangelisation of Judah.

"The admissions of the learned doctor are of the greatest importance, as, of course, the Jews do not believe the Messiah has come ; but Christians know that He has. Thus it is evident, according to the prophets—as understood by Dr. Neubauer—*if the Messiah has come the redemption of the Ten Tribes ought to have taken place.*" *

The prophecies concerning the future of the House of Israel are so definite that if Ephraim had been merged into Judah they could not be fulfilled.

Hosea foretold that Israel would be outcast, uncovenanted, Lo-ammi, *i.e.*, not God's people, that she would be spoken comfortably to in her wilderness or outcast condition, and re-betrothed to God, that it should be said unto them, " Ye are the sons of the living God," in the same place where they were once " not God's people;" and that, though utterly cast out, they would

* "The Fulness of the Nations," p. 58.

be in number as the sand of the sea. The new covenant is the covenant in Christ, and under it Ephraim was to revive, to be blessed, and to be a blessing: "I will heal their backsliding, I will love them freely. . . . I will be as the dew unto Israel . . . they that dwell under his shadow shall return," and "revive," and "blossom" (xiv.).

Judah has not been thus dealt with, therefore Judah is not Ephraim.

The Speaker's Commentary on Hos. i. 11 remarks:—"Then shall the children of Judah and the children of Israel be gathered together. Here a remarkable addition is made to the prophetical picture: the two kingdoms into which all Israel had been split, should now be re-united. This is also distinctly predicted elsewhere; as by Hosea's younger contemporary, Isaiah, the prophet of Judah (Isa. xi. 12, 13), and later by Ezekiel, in his vision of two sticks (Ezek. xxxvii. 15—28; see also Jer. iii. 18; l. 4, &c.). Kimchi, cited by Wünsche, remarks:—'And this will come to pass in the gathering together of the captivity in the days of the Messiah; for unto the Second Temple there only went up Judah and Benjamin who were carried captive to Babylon, *and the children of Judah, and the children of Israel, were not gathered together at that time*" (vol. vi. pp. 416, 417).

Ezekiel prophesies the reunion of the two Houses, and states that when so united, they are to dwell upon the mountains of Israel for ever: "For Joseph, the stick of Ephraim, and for all the House of Israel his companions. . . . Behold, I will take the stick of Joseph, which is in the hand of Ephraim (the head tribe), and the tribes of Israel his companions; and I will put them with it, even with the stick of Judah, and make them one stick." . . . "Behold, I will take the children of Israel from among the nations, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. . . . And My servant David shall be king over them . . . and they shall dwell therein, they, and their children, and their children's children, for ever; and David My servant shall be their prince for ever" (Ezek. xxxvii. 19—25).

Judah is an exile from Palestine, and therefore is not in

union with Israel. It is distinctly stated by Jeremiah that in "*the latter days*" (an expression that always means the Christian age) "the House of Judah shall walk *to* the House of Israel, and they shall come together out of the land of the North" (Jer. iii. 18). Evidently he foresaw that the two Houses were to be distinct until the latter days.

Thus ancient history and modern research agree with the testimony of the prophetic word, in refutation of the utterly unsupported theory which assumes that the people known as the Jews are also the representatives of the Ten Tribes, or Ephraim-Israel.

Having cleared the ground of the false theory that the "House of Joseph," or Israel, is now mixed with the Jews, it will be advisable to prove that the covenant birthright blessings were not fulfilled to it before the Assyrian captivity, or in Old Testament times.

PROOFS THAT JOSEPH'S BIRTHRIGHT BLESSINGS WERE NOT FULFILLED IN OLD TESTAMENT TIMES.

"*Firstly.* Because they refer to a period of time called '*the latter*,' or '*the last days*,' during which time Jacob said the House of Joseph should have the 'blessing,' become 'a fruitful bough,' and have military strength, as it is written: 'His bow abode in strength, and the arms of his hands were made strong by the hands of the mighty one of Jacob.' For Jacob 'called unto his sons, and said: Gather yourselves together, that I may tell you that which shall befall you in the latter days' (Gen. xlix. 1, 24).

"Moses—speaking of the same birthright blessing—says, Joseph shall push the peoples to the ends of the earth, 'in the latter days' (*vide* Deut. xxxi. 29; xxxiii. 17).

"Now the phrase 'the last,' or 'the latter days' undoubtedly refers to the Christian dispensation! (See next chapter.)

"Therefore, the fact that the blessings were to be fulfilled 'in the latter days' alone settles the question, and proves that they could not have been fulfilled to Ephraim-Israel *before* the captivity of the Ten Tribes.

"*Secondly.* It is evident Ephraim never grew 'into a multitude in the midst of the earth,' and became 'a fulness of nations'—*Goyim*, or nations outside Palestine—in Old Testament times. Nor did Ephraim-Israel ever fulfil the other pre-

dictions prophesied of it, before it was taken captive by the kings of Assyria.

"*Thirdly.* Hosea tells us the children of Israel (the Ten-tribed House) are to become 'as the sand of the sea' *after* they were divorced from God, and had become 'Lo-ammi' (Hosea i. 10). In fact, the blessings promised to the House of Israel are distinctly said by Hosea, and other prophets, to be after the captivity.

"*Lastly.* They could not possibly have been fulfilled when Micah said: 'Thou wilt perform *(future)* the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old' (vii. 20). Again, Christ came 'that He might confirm the promises given unto the fathers.' Thus for any one to affirm that the descendants of Ephraim became the predicted '*Goyim*' during the Bible history of the kingdom of Israel, is undoubtedly incorrect; nor can the promises have been fulfilled to them during the first part of their exile, when the Ten Tribes were idolatrous."*

The same testimony declares that Israel of the Northern kingdom is not to cease to exist, but is to be found during this age. Israel was to be sifted amongst the nations as corn is sifted in a sieve, and yet not one grain was to be lost (Amos ix. 9). She was to be spoken comfortably to and rebetrothed in righteousness. She was to sing as in the days of her youth, and to spread abroad, to lengthen her cords and strengthen her stakes, for she would need to enlarge the place of her tent.

She, the barren one and the desolate, would break forth on the right hand and on the left, her seed shall possess the nations and make the desolate cities to be inhabited (Isa. liv.); in fact, she is to continue to exist, in order that she may, when obedient, and reconciled and re-covenanted, become, as foretold, "*the fulness of the nations*," and the restorer of Judah. She is to continue to exist as a nation ever, in order that the word of the Lord spoken by His prophet Jeremiah may have fulfilment, for: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which stirreth up the sea, that the waves thereof roar; the Lord of Hosts is His name. If these ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being *a nation* before Me for ever" (xxxi. 35).

* "The Fulness of the Nations," p. 59—66.

"Thus saith the Lord, If My covenant of day and night stand not; if I have not appointed the ordinances of heaven and earth: then will I also cast away the seed of Jacob, and of David My servant, so that I will not take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and will have mercy on them" (xxxiii. 25). There is a future of blessing before Judah, when "they shall look unto Him whom they have pierced," and "mourn" (Zech. xii. 10); but the overflowing blessings unto the utmost bounds of the everlasting hills, are upon the head of Joseph; his destiny is being worked out during this age, and his glorious future is being surely and steadily developed. The promises to Abraham and his lineal seed are being fulfilled, and yet await a more full accomplishment; and the history of Israel in the future, when it comes to be written, will but recall the testimony of the past, that He who has covenanted is faithful, and that the inheritance promised to Abraham and his literal seed will be fulfilled to them, and not to another people.

CHAPTER III.

THE PRE-MILLENNIAL FULFILMENT OF THE PROMISES MADE TO THE "HOUSE OF ISRAEL."

THE main object of this chapter is to prove to the reader, who believes in the "more sure word of prophecy," that the temporal birthright blessings, entailed on the "House of Joseph," or "Israel," must be fulfilled before the end of this dispensation, and the Second Advent of our Lord.

Before dealing with the Scripture proofs, it will be well to enumerate the following propositions, which have already been fully proved from the Bible in the previous chapters :—

I. That certain *temporal* birthright blessings were promised by God to the *lineal* seed of Abraham, through the racial line of Isaac and Jacob (Gen. xvii. 2—8, 19 ; xxii. 17 ; xxvi. 3, 4; xxxv. 11 ; xlviii. 3, 4).

II. That this Abrahamic covenant was *unconditional* (Gen. xvii. 7, 19 ; xxii. 16, 17 ; Heb. vi. 13—18).

III. That, in the days of Jeroboam and Rehoboam the Hebrews were divided, by the will of God, into the *two distinct Houses* of Israel and Judah, respectively (1 Kings xii.).

IV. That the "House of Israel," or the "House of Joseph," was carried away captive by the kings of Assyria over 700 B.C.

V. That the "House of Judah" was carried away to Babylon B.C. 605, but, after the seventy years' captivity, returned to Palestine.

VI. That the "House of Israel" did not return with the "House of Judah"—then expressly called "*Judaeans*," or by abbreviation, "Jews"—after the Babylonian captivity, but the reunion of the two Houses, so graphically described by Ezekiel and other prophets, is an event still in the future.

Therefore, it is certain, as God's Word is unchangeable, that

the House of Israel—the Ten-tribed House—is now to be found somewhere distinct from the Jews, or the House of Judah.

The first question to be answered is—To whom was the promise carried on, that the seed of Abraham, Isaac, and Jacob should become "*many nations*," even "*a company of nations?*" On which House was the birthright of *multitudinous lineal seed* entailed?

Many think the covenant of multiplicity was carried down to the Jews; but Scripture is most definite upon this point, and distinctly states that it was to be fulfilled in Joseph's House. The birthright, being of a temporal nature, would naturally have fallen upon Reuben, the first-born son of Jacob, but Reuben was disinherited on account of his sin, as it is written: "Reuben the firstborn of Israel, for he was the firstborn: but, forasmuch as he defiled his father's couch, his *birthright was given unto the sons of Joseph* the son of Israel; and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the Prince; but *the birthright was Joseph's*" (1 Chron. v. 1).*

We read also, in Jer. xxxi. 9: "Ephraim is my firstborn." And St. Paul says, in Hebrews xi. 21:—"By faith Jacob, when he was a dying, blessed each of the sons of Joseph."

Again, Gen. xlviii.—the death-bed scene of Jacob—where Israel blessed the two sons of Joseph, is conclusive on this point. It will be seen that Joseph took his two sons, Manasseh and Ephraim, to receive the Patriarchal blessing: "And Jacob said unto Joseph, God Almighty appeared unto me . . . and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee *a company of peoples* . . . . and Israel beheld Joseph's sons. . . . And he said, Bring them, I pray thee, unto me, and I will bless them. . . . And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, The God before whom my fathers Abraham and Isaac did walk, the God which hath fed me all my life long unto this day, the angel which hath redeemed me from all evil, bless the lads; and let my name (the name of "Israel") be named on them, and the name of my fathers, Abraham and Isaac; and *let them grow into a multitude in the midst of the earth*" (Gen. xlviii. 3,

* Quotations from the Revised Version.

4, 8, 9, 14, 16). The margin says, "*as fishes do increase*," that is, by sending out shoals in vast numbers. The literal meaning is, "*swarm as fishes do.*"

The division of the Abrahamic covenant should be clearly understood. The "*one seed*," which is Christ, was to come from Judah, while the covenant promise of the "*multitudinous seed*," the chief blessing in the temporal birthright, was conveyed directly by Israel to Ephraim's and Manasseh's descendants, *i.e.*, to the "House of Joseph." Joseph evidently thought the chief blessing ought to have been given to his eldest son, Manasseh, and said: "Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great; howbeit his younger brother shall be greater than he, and his seed shall become a multitude of nations;" or, as the margin says, "*a fulness of nations*"—Hebrew "Goyim" (18, 19).

The true meaning of the Hebrew word "*Goyim*," translated "*nations*," is a vital key-point to determine, as the birthright blessing given by Israel to Ephraim was that his *lineal* seed should become "*a fulness of Goyim.*" This Hebrew word "Goyim" ("nations"), in the plural, is never used in Scripture to denote "Tribes"; but is applied to the Gentile nations dispossessed by the Hebrews, and to all nations who were outside the Law, commonly called the "Heathen," or the "Gentiles;" and as Ten-tribed Israel was divorced from the Law (which is explained further on) they became to the Jews as *Gentiles*.*

Hence the first objection, brought forward by those who know but little of the literature of British-Israel Truth, is that the Anglo-Saxon race are "Gentiles!" No doubt they are so-called "Gentiles," and most assuredly they could not be the "outcast" and "lost" House of Israel, if they were not known as Gentiles. So few are aware of the true meaning of the word, and think the term "Gentiles," or more strictly "Nations," is only used in the Bible of those who are not of the lineal seed of Abraham, Isaac, and Jacob; forgetting that their literal seed

* "The Hebrew word *Goyim*, 'nations,' which is applied to the nations of Canaan dispossessed by the Hebrews, and then also to the surrounding nations among whom the people of Israel were afterwards dispersed, acquired in later times a moral significance, which is represented in the Authorised Version by the rendering '*heathen*' or '*Gentiles*'" (Preface, Revised Version, p. vii.). See Appendix C.

were to become "a company of Goyim," or Gentile nations, even the "fulness of the nations," in "the latter days."

In the 49th chapter, the temporal blessings promised to Joseph were far above those given to Judah, and there is no doubt the special blessing of multiplicity of seed and temporal power was promised to his descendants; as it is written:—"Joseph is a fruitful bough, a fruitful bough by a fountain; his branches run over the wall . . . but his bow abode in strength, and the arms of his hands were made strong, by the Mighty One of Jacob. . . . With blessings of heaven above, blessings of the deep . . . blessings of the breasts, and of the womb. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren" (22—26). Surely these words mean increase, extension, wealth, military power, and multiplicity of literal seed; and they are to be fulfilled to Joseph's House in "the latter days."

Moses, when he blessed the children of Israel, did not forget to give the chief blessing to Joseph; and said:—"Blessed of the Lord be his land . . . for the precious things of the earth and the fulness thereof . . . Let the blessing come upon the head of Joseph, and upon the crown of the head of him that was separate from his brethren. The firstling of his bullock, majesty is his; and his horns are the horns of the wild ox; with them he shall push the peoples, all of them, even the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh;" or, in the A. V.:—"His horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth" (Deut. xxxiii. 13—17).

Such, then, was Joseph's birthright—the increasing, extending, conquering branch of Israel. What does this pushing together to the ends of the earth mean, unless it be attained by constant encroachment upon distant nations, and the gradual acquirement of their settlements?

We do not deny the fact that Abraham is, in a sense, the covenant father of all in Christ; as we read in Rom. iv. 11:—"That he might be the father of all them that believe." But, notwithstanding, all *non-Israelitish* Gentile converts (see Romans xi.) to the faith of Christ are admitted

into the commonwealth of Israel (Isa. lvi. 3—8)—"the elect," *i.e.*, the chosen people of God—by the adoption belonging to Israel, through their individual faith in Israel's Messiah; yet still there must be somewhere, before the close of this dispensation, a "company" or "fulness of nations," springing lineally out of Ephraim-Israel; who, though only saved by the same spiritual union with Christ—the Redeemer of Israel—are a standing testimony in this age of unbelief, to the fulfilment of the old Abrahamic covenant, which was not disannulled by the law, so as to make the promise of God, given to the *lineal* seed, of none effect. As Jesus Christ said: "Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfil" (Matt. v. 17).

Therefore, before British-Israel Truth can be fully grasped, it must be clearly understood that there is a vast difference between the Abrahamic and the Mosaic covenants. The former had no connection with that made with Abraham's descendants by God by the hand of Moses, as it is written: "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us" (Deut. v. 2). St. Paul, also, in Gal. iii., says: "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul" (A.V.). Now, this covenant, which the law did not, and could not, disannul, was given in *uncircumcision!* As we read in Romans iv. 10: "Not in circumcision but in uncircumcision; and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision." And St. Paul clearly shows it was in the nature of a will, or testament, and of no force whatever until after the death of the testator Christ; and hence it could not have come into operation until the "latter days," or the very time Jacob foretold the birthright blessings should be fulfilled to Joseph's House.

Those who do not yet realise this great Truth are often "hopelessly in the dark, and confused between the Abrahamic and the Mosaic covenants, and so become wearisome in their reiteration of the '*curses*' pronounced by Moses on Israel in the 28th chapter of Deuteronomy! They cannot, or will not, see that all that God promised by the hands of Moses was fulfilled; but that all this did not, and could not in any degree affect the oath which God had already sworn to Abraham and

his lineal seed"*—the covenant on which British-Israel Truth is built. *The Promises*, both temporal and spiritual, which were confirmed in the new covenant made with the House of Israel, in the resurrection of Christ.

In what period of the world's history does the Word of God affirm that the birthright blessings are to be enjoyed by Ephraim-Israel? Are they to be fulfilled during the Millennium only? or, while the House of Joseph, or Israel, is separate from its brethren of Judah? For it has been already shown, in the previous chapter, that they were not fulfilled before the First Advent.

Is it to be before the reunion of the two Houses of Judah and Israel, or after that event? For, if before—as will be conclusively proved—it must also be previous to the end of the present Christian Dispensation, and the Millennial reign of Christ; for this period clearly follows the reunion of the two Houses of Israel (Ezek. xxxvii.).

It is not asserted that the blessings will not be intensified during that glorious time, but the temporal birthright blessings, especially of multiplicity of seed, and the promise of becoming "*a fulness of Gentiles*," must be accomplished first.

THE PROOFS THAT THE BLESSINGS MUST BE PRE-MILLENNIAL.

Firstly. They are to be enjoyed by the "House of Joseph" in "*the latter days*." For Jacob "called unto his sons, and said: Gather yourselves together, that I may tell you that which shall befall you in the latter days" (Gen. xlix. 24, 1). During which time Jacob said "Joseph's House" should have the "blessing," become "a fruitful bough," and have military strength.

Now the phrase "the last" or "the latter days" refers to the present Christian Dispensation! It is one of the most settled points of Scripture interpretation. In the New Testament it is written: "God . . . hath in these *last days* spoken unto us by his Son" (Heb. i. 2). Christ "was manifest in '*these last times*' for you" (1 Peter i. 20). "Now the Spirit speaketh expressly, that in '*the latter times*' some shall depart from the faith" (1 Tim. iv. 1). "This know also that '*in the last days*' perilous times shall come" (2 Tim. iii. 1). Mockers

* "The Covenants," by Surgeon-General Grant, M.D.

in "*the last time*" (Jude 18). "Little children, it is *the last time*" (1 John ii. 18, A.V.).

From these passages it is evident that this period is said by the Apostles to refer to the then commencing Christian Dispensation—not to a time anterior to it—and certainly not to the Millennial reign of Christ, when there will be no departing from the faith and "perilous times." See also Acts ii. 17, where the time then present was called by St. Peter, "*the last days*."

Then, the passages in the Old Testament prove the same point:—"God . . . hath made known to the king Nebuchadnezzar what shall be in the latter days" (Dan. ii. 28). "Now I am come to make thee understand what shall befall thy people in the latter days" (x. 14). Here, again, "the latter days" undoubtedly refer to a time after the captivity—viz., to "the times of the Gentiles," the well-known period of the image of Daniel.

In Numbers xxiv. 14, 17, "the latter days" are mentioned; and here it evidently refers to the Christian dispensation, for it is written:—"There shall come forth a star out of Jacob, and a sceptre shall rise out of Israel." Again, in Deut. iv. 27, 31:—"The Lord shall scatter you among the peoples. . . . But if from thence ye shall seek the Lord thy God, thou shalt find Him . . . in the latter days thou shalt return unto the Lord thy God . . . He will not fail thee, neither destroy thee, nor forget the covenant of thy fathers which He sware unto them." In the third chapter of Hosea it is said, the children of Israel "shall come with fear unto the Lord, and to His goodness in the latter days."

The "latter days" extend up to the time of the reunion of the two Houses, and the invasion of Gog: "And it shall come to pass in the latter days, that the mountain of the Lord's house shall be established in the top of the mountains" (Isa. ii. 2). Again, in Ezekiel we read:—"After many days thou shalt be visited: in the latter years . . . and thou shalt come up against My people Israel, as a cloud to cover the land: it shall come to pass in the latter days" (Ezek. xxxviii. 8, 16).

Hence, it is an evident fact, that this period refers to a time subsequent to the captivity of the Ten Tribes; that it extends up to the Second Advent of Christ; and that the Christian dispensation, and the times of the image of Daniel, are expressly said to be "*the latter*" or "*the last days*."

Of course it may be said that this time also refers to a period after the reunion of the two Houses, and the return to the Land; but from other prophecies it will be clearly proved that the birthright blessings must be accomplished while Ephraim is separate from Judah, and hence before the return to Palestine and the reunion of the two sticks.

Secondly. Some of the predictions, spoken by the prophets, concerning the House of Israel in "the latter days," are inconsistent with Millennial times, when all war is to cease.

In the following passages war is undoubtedly implied:—"But his bow abode in strength, and the arms of his hands were made strong by the Mighty One of Jacob" (Gen. xlix. 24). Again, we read:—"His horns are the horns of the wild ox: with them he shall push (margin, *gore*) the peoples all of them, even the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh" (Deut. xxxiii. 17). See, also, what Balaam said of Israel in "the latter days" (Num. xxiv. 8, 9, 14, 18).

Isaiah says of the House of Israel:—"Behold, all they that are incensed against thee shall be ashamed and confounded: they that strive with thee shall be as nothing, and shall perish. Thou shalt seek them, and shalt not find them, even them that contend with thee: they that war against thee shall be as nothing" (Isa. xli. 8—12).

Again:—"Whosoever shall gather together against thee shall fall because of thee. Behold, I have created the smith that bloweth the fire of coals, and bringeth forth a weapon for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper" (Isa. liv. 15, 17). As to the "House of Judah," no weapon formed against her—from the crucifixion, at least—has failed to prosper. These extracts, from Isaiah, will be proved further on to refer to the "divorced," "cast-out," "wife of youth," the "House of Israel."

Then Micah, in chapter v., says:—"The remnant of Jacob shall be among the nations, in the midst of many peoples, as a lion among the beasts of the forest: as a young lion among the flocks of sheep: who, if he go through, treadeth down and teareth in pieces, and there is none to deliver." Such language—which was undoubtedly spoken of the "House of Israel"—cannot refer to Millennial times; nor is it so applied by those

who apply Isa. liv. to "The Church," instead of to the literal seed of Abraham, of whom it speaks.

These passages, which evidently refer to the "out-cast," "divorced" House of Israel during its exile from Palestine, conclusively prove that this pushing, goring, encroaching, war-like advance, cannot be during the Millennium, when there will be no more war. As it is written in Isaiah ii. 4:—"They shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (see also Micah iv. 3).

Thirdly. This special blessing of multiplicity of lineal seed cannot refer solely to the Millennium, because the prophets distinctly foretell its accomplishment during "the times of the Gentiles," or the present dispensation, while Jerusalem is being "trodden down of the Gentiles."

THE TESTIMONY OF HOSEA.

HOSEA represents the idolatry of the Ten-tribed House. The fate of the kingdom of Ephraim is represented in the figure of the names of the three children "*Jezreel*," "*Lo-ruhamah*," and "*Lo-ammi*." As it is written:—"Call his name Jezreel." The signification of this word is, God sows or disperses, *i.e.*, a scattered people. Again, I "will cause the kingdom of the House of Israel to cease." Secondly, we read—"Call her name Lo-ruhamah (Margin, 'that is, that hath not obtained mercy'): for I will no more have mercy upon the House of Israel, that I should in any wise pardon them. But I will have mercy upon the House of Judah." Here, mercy is promised to "Judah," at a time when "Israel" was not to have mercy. (This was fulfilled to the Jews on their restoration, after the Babylonian captivity.) As the House of Israel did not listen to God's messages, the prophet said:—"Call his name Lo-ammi (Margin, 'that is, *not My people*') for ye are not My people, and I will not be your God" (Hosea i. 4—9).

For Israel to become "*Lo-ammi*," or not God's people, and not to be known as the covenant people of God, could only be effected by sending them out of the Holy Land, and causing them to entirely lose their identity as Israel. Thus, in time, they were even to forget that they were Abraham's seed; they were to be lost both to themselves and to other nations. This

picture describes God's utter repudiation or *divorce* of the Ten-tribed House; in fact, their *Gentilisation!* They were to be nothing better than the heathen—"not My people;" but it was only for a time, for immediately afterwards follows a most important and remarkable passage—one that at once settles the false theory that the House of Israel is to return to the Holy Land few in number:—

"Yet the number of the children of Israel shall be *as the sand of the sea, which cannot be measured nor numbered;* and it shall come to pass that, in the place where it was said unto them, ye are not My people, it shall be said unto them, ye are the sons of the living God. And the children of Judah, and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up from the land: for great shall be the day of Jezreel"—the "scattered" or "sown" people, *i.e.*, Ephraim-Israel of v. 4 (Hos. i. 10).

This "land," as the Speaker's Commentary remarks, is not Palestine, but the land of their exile. Hence, according to the prophet Hosea, the House of Israel is to become "as the sand of the sea" for number, and to be called "the sons of the living God" before the reunion with the House of Judah; and the restoration to Palestine.

"Thus—in the words of Bishop Titcomb—it appears that, although the Ten Tribes were never to be restored to their old covenant, but were to be cast out into captivity as heathen, yet they should find God in that captivity and be restored to Him by some other means—that is, through the new covenant, within which they should obtain salvation, but only as Christian believers, not because they were Israelites after the flesh."

In the second chapter a remarkable description of the "*out-cast*" condition of the Ten Tribes is to be found: "Plead with your mother, plead; for she is not my wife, neither am I her husband" (Jer. iii. 8; Isa. l. 1). Then follows a description of the "cast-out," or "divorced" state; but, suddenly, in verse 14, the language changes. Note especially, *it is before the return to Palestine!* "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. . . and she shall make answer (margin, 'sing') there, as in the days of her youth . . . and it shall be at that day, saith the Lord, that thou shalt call me Ishi (margin, 'that is, My husband'). . . . And they shall answer Jezreel (margin, 'that is, *Whom God soweth*,' see chap. i. 4, 11). And I will

sow her unto Me in the earth; and I will have mercy upon her (Lo-ruhamah) that had not obtained mercy; I will say to them (Lo-ammi) which were not My people, Thou art My people; and they shall say, Thou art My God" (14—23).

The majority of Bible students appear to overlook the fact that the terms used for the conversion of the Ten-tribed House, before the return to Palestine, by Hosea, are the very words St. Paul uses in the 9th of Romans, as descriptive of the calling of "*the Gentiles*" to whom he writes! "As he saith also in Hosea, I will call that My people, which was not My people; and her beloved, which was not beloved. And it shall be, that in the place where it was said unto them, Ye are not My people, there they shall be called sons of the living God" (25, 26).

Therefore, if Hosea predicted the redemption of the Ten-tribed House in words which St. Paul applied to the conversion of "*the Gentiles*," what other conclusion can be drawn than that Ephraim-Israel was to reappear in the Christian Dispensation as apparently Gentile, and not to be known as of Israelitish origin?

St. Peter wrote to "*the elect*," or "the sojourners of the Dispersion," and these "elect," or the chosen covenant people of God, must have been Israelites of the Ten-tribed House—not Jews—who, "according to the foreknowledge of God," were *again* to be "the people of God." as we see in chap. ii. 9, 10, for "*Jezreel*" (Hosea i.) is the exact equivalent of the "*Diaspora*" of St. Peter. These "Sojourners of the Dispersion" were acknowledged by the Jews to be Abraham's lineal, yet Gentilised, seed, for they said: "Will He go to the Dispersion among the Greeks, and teach the Greeks?" or, as in the A.V., "Will He go to the dispersed among the Gentiles, and teach the Gentiles?" (John vii. 35).

In the second chapter, St. Peter applies this prophecy of Hosea—concerning the future of the Ten Tribes—to show that the promise of being "the sons of God" was then coming into effect: "But ye *are* an *elect race*, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him who called you out of darkness into His marvellous light,* which *in times past were no people* (Lo-ammi), *but now are the people of God:* which had not obtained mercy, but now have obtained mercy." Here, then, is the inspired testimony of St. Peter that those who had not

* See Matt. iv. 13—16, and Isa. ix. 1—3, referring to Ephraim-Israel.

obtained mercy under the old covenant, were then, in the commencement of the latter days, to obtain mercy and to become *once more* the people of God in the new covenant, made with the House of Israel, over eighteen centuries since.

This is the re-marriage of the "divorced wife," and it is to be in the Christian Dispensation, and before the return and the reunion with Judah. Hence we read in Hosea ii. 14, 16, that while in the so-called "wilderness"—*not Palestine*—where they were to be allured, the Ten Tribes were to call the Lord "Ishi," or "My husband," again. Also in Jeremiah iii. 14, where the Lord says, *before the return*, "I am a husband unto you." When Isaiah liv. is consulted, the same truth will be found. The "divorced," "desolate," "wife of youth" is to be re-married, and forget the shame of her youth in the latter days, while separate from Judah, and hence before the final return to the Holy Land.

Hosea finishes his prophecy, concerning Ephraim-Israel, in these remarkable words:—"I will heal their backsliding, I will love them freely; for Mine anger is turned away from him. I will be as the dew unto Israel: he shall blossom as the lily, and cast forth his roots as Lebanon. His branches shall spread. . . . *Ephraim* shall say, What have I to do any more with idols? . . . . From me is thy fruit found" (xiv.).

Is not this like the promises given by Jacob to the "House of Joseph," and to happen to it in "the latter days?"

THE TESTIMONY OF JEREMIAH.

JEREMIAH commenced to prophecy in the thirteenth year of Josiah (B.C. 628); and therefore a hundred years after the Assyrian captivity of the Ten-tribed House. He draws a sharp distinction between the two Houses; and in that most important third chapter it is written:—"The Lord said . . . . Hast thou seen that which backsliding *Israel* hath done? She is gone up upon every high mountain . . . . and played the harlot . . . . and her treacherous sister *Judah* saw it. And I saw, when, for this very cause that backsliding *Israel* had committed adultery, I had put her away and given her a *bill of divorcement*, yet treacherous *Judah* her sister feared not; but she also went and played the harlot. . . . And the Lord said unto me, Backsliding *Israel* hath shown herself more righteous than treacherous *Judah*. Go, and proclaim

these words towards the north, and say, Return, thou backsliding Israel. . . . Return, O backsliding children, saith the Lord; for I am a husband unto you. . . . . And it shall come to pass, *when ye be multiplied and increased in the land in those days*. . . . . In those days the House of Judah shall walk *to* the House of Israel, they shall *come together* out of the land of the north to the land that I gave for an inheritance unto your fathers" (6—18).

These words were addressed to the House of Israel, who had been cast-out and divorced from the Mosaic covenant, but Judah was not to be divorced. After going into captivity for 70 years at Babylon, the Jews were to be restored to the Holy Land, until the first coming of Christ. After crucifying the Messiah, Judah again went into exile; but the "House of Israel" was to repent of idolatry in "the land of the north," having been "redeemed" by Christ; and was then to be brought into the bond of "the new covenant" (made with the "House of Israel," Heb. viii. 10), long before her treacherous sister "Judah."

From verse 13, Jeremiah addresses the "House of Israel." The word "land," in verse 16, is often thought to be the land of Palestine; and thus this verse is quoted to show that the multiplication is after the return to the Holy Land. But this "land" or "earth" (verse 16), must be the "land of the north" spoken of in verse 18, since it is out of "the land of the north" that redeemed Israel is represented as returning to Palestine, viz., to "the land that I gave for an inheritance unto your fathers." If the "land of the north" referred to the land of Palestine, then Israel would (verse 18) be represented as coming (Judah having first joined her) from Palestine into Palestine! The "land," therefore, in verse 16, cannot be Canaan, but must be a foreign country, viz., "the wilderness" (2 Sam. vii. 10; Isa. xli. 1, 8; xlii. 4, 12), where Ephraim-Israel was to be redeemed by Christ, and to receive the promised birthright blessing of becoming "a fulness of nations"—Gentilised, yet Christian nations. Thus the words:—"It shall come to pass, *when ye be multiplied and increased in the land, in those days*," conclusively prove that the birthright of multitudinousness is to be fulfilled to the lineal seed before the re-union with Judah, and the return from "the land of the north" to the land of their inheritance—*i.e.*, Palestine.

What period of time is "in those days?" The Sp. Com. tells us:—"This, and the equivalent phrase, 'the latter days,' had

become, under the Messianic teaching of the prophets, a regular formula for the time of Christ's coming." (Vol. v., p. 344, on Jer. iii.).

The 18th verse is a most important one, for it proves that the two Houses are distinct till the final reunion. The Jews have to walk "*to*" the House of Israel for re-instatement in their own land. When this recognition of the House of Joseph is made by the House of Judah, their brethren will be found a powerful Christian people, and fully able to replace them in the land.

The Speaker's Commentary on this passage exactly agrees with this interpretation. It is as follows :—"The right translation of the preposition is important. '*They shall walk* TO *the House of Israel.*' . . . *Israel* is represented as *the first to repent*, and *Judah* must go to her, in order that they may come together back to the Holy Land ; divided no longer into *Jews* and *Israelites*, but merged into one people.

"'Out of the land of the north.' Hitzig and others object that the Jews were not carried captive like the Israelites into the northern province of Assyria (v. 12), but into Babylonia. But the objection misinterprets the whole prophesy, the gist of which is that in case of *Israel's* repentance, *Judah must humbly seek her out*, and be content henceforth to take the inferior place, as having been the more guilty" (p. 345).

Again, in "The Cambridge Bible for Schools and Colleges," we find the following note on Jer. iii.:—"With—'To,' the marginal rendering, is nearest the usual sense of the Hebrew word. If this be its proper rendering here, the clause will imply that the Ten Tribes will be *the first to repent*, and that then Judah, seeing this, will join them, that all may return together out of captivity. The prophet thus implies the subordinate position which Judah shall take in the future in comparison with the other Tribes, and that because of her greater iniquity, as already set forth."

The 31st chapter is also important, where it is written :—"Thus saith the Lord, the people which were left of the sword found grace in the wilderness ; even Israel. . . Sing with gladness for Jacob, and shout for the chief of the nations. . . . A great company shall they return hither. . . . For I am a Father to Israel, and *Ephraim is My firstborn*" (xxxi. 7—9). The Sp. Com. admits that "Israel" is to become "the chief of the nations." For it says :—"Israel is '*the chief*

of the nations' (Deut. xxvi. 19); and Jehovah summons mankind to rejoice, because the remnant of Israel is about to be restored to its old position." Again let this Commentary speak: it says:—"'*Ephraim is My firstborn*'—(see 1 Chron. v. 1, 2). 'The birthright was Joseph's.' The House of Joseph is thus to be restored to its old pre-eminence. By having been the first to be given over into the power of its enemies, it might seem to have been the least regarded, but it is not so. If Israel repent, it will be the first to be forgiven. Jeremiah declares the same truth in chap. iii. 11, 18" (Vol. v., p. 475, on Jer. xxxi. 9).

The writer evidently recognises the right of the House of Joseph to "the birthright," the conversion of that House before the House of Judah, or the Jews, and, also, to its pre-eminence within "the latter days" or the Messianic era; but, what is indeed strange, he fails to see that this prophecy must by this time have been fulfilled to the exiled Ten Tribes, taking the fully recognised fact into consideration, that we are rapidly drawing towards the close of the Christian Dispensation!

THE TESTIMONY OF ISAIAH.

ISAIAH gives most positive evidence that the "House of Israel"—called "Israel" in Isaiah—is to be a mighty host before the reunion with Judah, and, therefore, previous to the end of this age.

The term "Israel" in Isaiah may refer to the whole Twelve Tribes of Israel, as in chapter i. 3; but, as a rule, the two Houses are distinguished as "Israel" and "Judah"; and "Israel" is never used for the "House of Judah" alone.

In chapter vii. we find a clear and sharp distinction drawn between "Israel" and "Judah"; where we read:—"And it came to pass in the days of Ahaz . . . King of *Judah*, that Rezin the King of Syria, and Pekah the son of Remaliah, King of *Israel*, went up to Jerusalem to war against it. . . . And it was told the House of David, saying, Syria is confederate with Ephraim" (1, 2). The "King of Israel" who went up to war against Jerusalem, and David's House (the "House of Judah"; see 1 Kings xii. 19, 20), was, without doubt, the king of the Ten-tribed "House of Israel."

One of the most important passages in connection with this subject is to be found in the Speaker's Commentary, where the

writer states the multiplication is to happen to the Ten-tribed House, or "Israel," *before the return to Palestine*, in its note on chapter x. 22 :—"For though Thy people Israel (Ephraim-Israel) be as the sand of the sea, a remnant of them shall return." This very remarkable and important annotation on the verse is as follows :—

"The prophet, being about to utter a divine *mystery*, turns and addresses God. . . . The verse appears to look back to the similarly enigmatical passage Hosea i. 9, 10, where the sentence on Israel, 'Ye are not My people,' is followed immediately by a prediction that 'the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered.'

"EPHRAIM* *was soon to be cut off 'from being a people'* (vii. 8). *It should lose its name, and be scattered across the Gentile world —not, however, to perish; but (in accordance with that mysterious oracle, Gen. xlviii.* 16—19) *to* 'MULTIPLY LIKE FISH IN THE MIDST OF THE EARTH,' *and to* 'BECOME THE FULNESS OF THE NATIONS.'" (Vol. v., p. 106).

What the learned writer, in the Sp. Com., clearly sees the lineal seed of Ephraim-Israel are to multiply into, in the latter days—though an enigma to him—is only what we contend must already have come to pass, since the world is being filled up by a rapidly multiplying race, during the 19th Century of the Christian Dispensation. Therefore, the House of Joseph must now be receiving its promised birthright blessings of multiplicity—but under the Christian New Covenant—in these "latter days," being still thought to be a pure Gentile power.

The 41st chapter commences with these remarkable words:—"Keep silence before me, O islands; and let the peoples renew their strength." Who are "the peoples" who are to "*renew* their strength"? (see xl. 27, 31). It is "Israel"—*i.e.*, the "House of Israel." Isaiah xli. 8, also informs us it is Israel: "But thou, Israel, My servant, Jacob whom I have chosen, the seed of Abraham My friend" (no spiritual seed referred to here). "Listen, O isles, unto me; and hearken, ye peoples from far." . . . "For, as for thy waste and desolate places and thy land that hath been destroyed, surely now shalt thou be too strait for the inhabitants." . . . "The children of thy bereavement shall say in thine ears, The place is too strait for me: give place to me that I may dwell" (xlix. 1, 19, 20).

* *Vide* Chapter VI.

These passages refer to the lineal seed of Abraham, yet not to "Judah," but to the "out-cast" "House of Israel," called "Israel" by Isaiah. The "king of Israel," in vii. 1, is not the king of "The Church," but the king of the literal "House of Israel"; thus "Israel," also, in these chapters does not refer to "The Church," but to the lineal seed of Abraham, even to Ephraim-Israel.

The last quotation proves that the multiplication takes place before the return to Palestine, as the land is said to be too small for the inhabitants, and the children of the bereavement say, "The place is too strait for me." This is St. Paul's "pleroma of the Gentiles"—Rom. xi. 25—which he calls "*a mystery*." This "*mystery*" is the re-gathering into Zion of exiled Israelites, ostensibly as converted *Gentiles*—Goyim!

The fact that Ephraim-Israel should become a company of *Gentilised*, yet *Christian* nations, is a "*mystery*" indeed!

The wonderful promises given in Isaiah to the lineal seed of the House of Israel are well-known; and many Christians, to get rid of the great difficulty of not being able to apply them to the Jews, during this dispensation, have spiritualised them, and applied the precious promises to "The Church" as the *spiritual* Israel.

In Isaiah l. 1, it is written:—"Thus saith the Lord, Where is the bill of your mother's *divorcement*, wherewith I have put her away?" Then, to prevent any misunderstanding about the promises referring to the lineal seed of Abraham, we read in li. 1, 2, 4, 5:—"Look unto the rock whence ye were hewn . . . Look unto Abraham your father, and unto Sarah that bare you . . . . Attend unto me, *O My people*, and give ear unto me, *O My nation*."

The "House of Israel" is called by Jeremiah the *divorced wife*:—"I saw, when, for this very cause that backsliding *Israel* had committed adultery, I had put her away and given her a bill of divorcement; yet treacherous *Judah*, her sister, feared not" (Jer. iii. 8).

Hosea also says of the House of Israel:—"She is not my wife, neither am I her husband" (ii. 2).

The note in the Sp. Com., on Isa. l. 1, is very clear on this point, and is as follows:—"The 'bill of divorce' (Deut. xxiv. 1, 2), was a complete severance of the marriage bond. Such a divorce had been issued against *Israel* (Jer. iii. 8), but not against *Judah*" (vol. v., p. 258).

Thus, it is evident, the *divorced* wife was the "House of Israel;" called "*Israel*" by Jeremiah, and also "*Israel*" by Isaiah!

In the 53rd chapter the first coming of our Lord is foretold, and then the 54th commences with these remarkable words:—"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the *desolate* than the children of the *married* wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not: lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations, and make the desolate cities to be inhabited. Fear not . . . . thou shalt forget the shame of thy youth, and the reproach of thy widowhood shalt thou remember no more. For thy Maker is thine husband . . . and the Holy One of Israel is thy Redeemer. . . . . For the Lord hath called thee as a *wife forsaken* and grieved in spirit, even *a wife of youth*, when she is *cast off*, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee . . . . Whosoever shall gather together against thee shall fall because of thee. . . . . No weapon that is formed against thee shall prosper. . . . This is the heritage of the servants of the Lord, and their righteousness which is of Me, saith the Lord."

Who are the two wives? Without question, the two Houses of Israel; and the "*married wife*" must be *Judah*, and the "*barren*," "*desolate*," "*forsaken*," or *divorced* "*wife of youth*" can only be *Israel!*

It is indeed a most significant fact, that, directly after the first coming of Christ is foretold in Isaiah, and it is said:—"For the transgressions of *My people* was He stricken (see also li. 4, "Attend unto Me, *O My people*, and give ear unto Me, *O My nation*," undoubtedly referring to the *lineal* seed of the House of Israel), then immediately afterwards follows this chapter speaking of the great increase of the "cast-out," or divorced wife, that she is to "spread abroad on the right hand and on the left," and "possess the nations." The House of Israel is told she shall forget the shame of her youth, and shall not remember the reproach of her "*widowhood*" any longer.

Such language as this cannot possibly refer to pure Gentiles (*i.e.*, to non-Israelitish people), or to a purely Gentile Church.

They were never married to God and then "cast-off," or "divorced." It can only refer to the *literal*, but *Gentilised*, seed of Abraham—the "wife of youth," the "House of Israel," Hosea's "*Lo-ammi*."*

In this chapter we have the same language over again as in Jeremiah iii. 14, and in Hosea ii. 16, when the "House of Israel" is to call the Lord, "Ishi," that is, "My husband." During the present time then—before the end of this dispensation—while the two Houses are separate, is the time of the re-marriage. This "cast-off," or divorced wife from the *Mosaic* covenant, but now re-married wife in the *New* covenant, made with the House of Israel by Christ (Heb. viii. 10), is to have more children (multitudinous lineal seed) than the "married wife," or Judah—who would remain under the Mosaic covenant. Hence, the "House of Israel" (*vide* chap. vi.) is to enjoy the birthright-blessing of becoming "the fulness of the Gentiles" during the Christian Dispensation.

"Who can dispassionately read these words"—says Bishop Titcomb—"and not see in them a promise of revived life and energy for desolate and divorced Ephraim, a promise of increased population, and extending dominion, of spiritual growth also, and great conquests for Christ among the Gentiles; and especially of a civilising, as well as religious, influence, among the degenerated and thinly-populated regions of the earth? Is not this a re-declaration of what Jacob had, in other words, proclaimed—*viz.*, that Ephraim should become '*a fulness of the Gentiles*'?"†

The 54th chapter of Isaiah cannot be understood unless it is realised that the House of Israel, the "cast-out," "divorced," and "desolate" "wife of youth," is to be redeemed, re-married, and multiplied "as the sand of the sea," and brought again into the bond of the new covenant during these latter days.

Therefore, Isaiah proves conclusively that at the present time —shortly before the restoration—the House of Israel must be existing in larger numbers than the House of Judah, or the Jews. Hence the view, advocated by the writer in the Sp.

* The answer to the common objection that Isa. liv. is quoted by St. Paul in Gal. iv. 27, and, hence, refers to the Gentile Church, is very simple. The Galatians were part of the "sojourners of the dispersion" addressed by St. Peter; and, undoubtedly, were Israelites of the outcast House of Israel. *Vide* Chapter IV.

† "A Message to the Church from the Nineteenth Century," p. 61, by the Right Rev. Bishop Titcomb, D.D.

Com., that Ephraim-Israel, was "*to multiply like fish in the midst of the earth*" (*not* Palestine), and "*to become the fulness of the Gentiles!*" even during "*the latter days*"—the days in which we live—is undoubtedly correct.

Fourthly. In Genesis xlviii. the promise is that Jacob's lineal seed should develop into "*a company of Goyim*," or Gentile nations outside the land of Palestine. The word means a congregation of nations, and cannot, in the plural, refer to the "*one nation*" which is to be formed in Palestine by the reunion of the two Houses of Israel and Judah, or the two sticks of Ezekiel xxxvii. This "company of nations" did not exist in Old Testament times. Hence this promise, made to the lineal seed, will fail—which God forbid—or else it must come to pass before the "*one nation*" is formed "*for ever*" at the end of this dispensation, as foretold by Ezekiel. For we read: "Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions; and I will put them with it, even with the stick of Judah, and make them one stick. . . . Behold I will take the children of Israel . . . and bring them into their own land; and I will make them *one nation* in the land, upon the mountains of Israel . . . they shall be no more *two nations*, neither shall they be divided into two kingdoms any more at all" (19—22).

Therefore this "company" or "congregation" of "*Goyim*," or nations, must now be before the world's eye, or else the end of this age cannot be near at hand, for it takes a long period for a people to develop into a "company of nations," and to push the peoples to the ends of the earth as Great Britain has done, and as it was predicted Joseph's House should do, when separate from Judah, in "the latter days," or the Christian Dispensation.

"THE FULNESS OF THE NATIONS."

Fifthly. The blessing of multitudinous seed—"*a company of peoples*"—promised to Jacob's literal seed, must be headed up by Ephraim's "*fulness of Goyim.*" For it is very evident this "fulness of Gentiles"—the limit of the multitudinousness determined by God, as the point at which certain promises should be fulfilled—must be brought to pass

before the return to Palestine, and the national conversion of the Jews. "For," St. Paul says, in Romans xi. 25, "I would not, brethren, have you ignorant of this *mystery*, lest ye be wise in your own conceits, that a hardening *in part** hath befallen Israel, until the fulness of the Gentiles (*Gr.* 'nations') be come in; and so all Israel shall be saved."

There is no other "*fulness of the Gentiles*" mentioned in the Bible but Ephraim's promised "fulness" in Genesis xlviii. 19. And it is most important to be understood, and borne in mind by all, that the Greek "*plerôma tôn ethnôn*"—*Plerôma*, that which fills up—used by St. Paul, in this passage, was a literal translation and quotation of the Hebrew "*m'lo ha-Goyim*" (Genesis xlviii. 19); and that the Greek word "ἔθνη," commonly translated "*Gentiles*," is more strictly rendered "*Nations*" (see margin, Matt. iv. 15). Hence, the passage in Romans should be translated: "Until the fulness of the Nations be come in;" which is identically the same as the former passage (in Gen. xlviii.), "His seed—Ephraim's—shall become a fulness of nations." This is the way it is rendered in the Sp. Com. on Isaiah x. 22, where it is said "Ephraim" (the Ten-tribed kingdom) is "*to become the fulness of the nations*" (vol. v., p. 106).

To conclusively prove that the "fulness of the nations," referred to by St. Paul, is no other than the "fulness of the nations" promised to Ephraim (the head, or the prophetic personification of the Ten-tribed House—*vide* chap. vi.), in Genesis xlviii., it should be noted, that both the translations of the New Testament into Hebrew, published by the British and Foreign Bible Society, and the Trinitarian Bible Society, have the very same Hebrew words—*m'lo ha-Goyim*—in Romans xi. 25, that are employed in Genesis xlviii. 19, in the Hebrew Old Testament, and *in this verse only!* This is far too important to be dismissed without calling the serious attention of all Christians to the remarkable fact, that when "the fulness of the Gentiles" had to be rendered into Hebrew, the most eminent scholars naturally employed the phrase used in the promised birthright-blessing given to Ephraim-Israel, in Genesis xlviii.! †

* The "part" or "portion" called the Jews. See Alford's Com., vol. ii. p. 434.

† *Vide* "Israel a Thesis," p. 68—76, by the Rev. Denis Hanan, D.D., and "The Fulness of the Nations," pp. 79—87.

Again, how could "*all Israel*"—whether this term refer here to the Twelve Tribes, or only to the Ten—"be saved" by the blindness of the "Jews" ceasing at the coming in of "*the fulness of the Gentiles*," unless those very "*Gentiles*" were literal Israelites of the outcast Ten-tribed House?

"The apostle declares that partial blindness had happened to Israel, until the coming in of a certain event. This event is the one spoken of by the aged Jacob as a *state* which Ephraim's seed was destined to reach. That state is called 'the fulness of the nations.' The apostle further declares, concerning the development of this state, that in this way, that is, by this 'coming in' of 'the fulness of the nations,' *all Israel* would be saved. Hence 'all Israel' is synonymous with 'the fulness of the nations.'"*

Hence, if the return to Palestine and the conversion of the Jews to Christianity be near at hand, so also must the "*fulness of Goyim*," promised to Ephraim-Israel, be near its fulfilment, though most men are blind to the fact that this grand promise is being literally accomplished.

Thus, this great increase of the House of Joseph, this *fulness of Gentilised Israel*, must come in before the "House of David," *i.e.*, the Jews, or the Israel "in part" of Romans xi., have the spirit of grace and supplication given to them by God, which Zechariah foretells will be at the coming up of the nations against Jerusalem, previous to the Second Advent of Christ, when "His feet shall stand in that day upon the Mount of Olives."

Sixthly. It is evident the special birthright blessings, promised to the seed of Ephraim-Israel must be fulfilled before the reunion with the House of Judah, and they become "one nation for evermore" in the land of Palestine (Ezek. xxxvii). Would the Bible say, over and over again, that the latter-day "birthright" was given to "Joseph," and to "Ephraim," if the "House of Judah" was to enjoy it at the same time? Hence, the special promises of military extension and great increase given to the "House of Joseph" in particular, in "the latter days," do not refer to Millennial times.

Seventhly. The House of Israel (as well as Judah) was to be punished "seven times"—2,520 years—for her sins (Lev.

* "Horæ Propheticæ," vol. i., p. 45, by Rev. H. Marriott, M.A.

xxvi.). If we date this period from the captivity date, B.C. 721, it ran out in the year A.D. 1800; and, hence, the predicted term of punishment clearly ends long before the close of this dispensation. (See Appendix A).

Lastly. We find the blessings were renewed by God to the Ten Tribes long after their exile from the land; for Zechariah,—who prophesied about 87 years after the Babylonian, and 200 years after the Assyrian captivity,—represents the Lord as saying:—

"I will strengthen the House of Judah, and I will save the House of Joseph, and I will bring them again, for I have mercy upon them; and they shall be as though I had not cast them off: for I am the Lord their God, and I will hear them. And they of Ephraim shall be like a mighty man. . . . I will hiss for them, and gather them; for I have *redeemed* them; and they shall increase as they have increased. And I will sow them among the peoples; and they shall *remember Me* in far countries; and they shall live with their children, and shall return. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them" (Zech. x. 6—10).

This *sowing* and *increase* must mean redundant population; and we wish it to be specially noted that Ephraim-Israel is, at that time, out of Palestine, "in far countries" (ver. 9); "*In lands remote from Judea*," says the Speaker's Commentary. This is proved by the actual restoration of the House of Israel to the Holy Land being mentioned in the following verse (10). This passage in Zechariah predicts a great increase—*remembering God*—of the House of Joseph, far away from Palestine, during this Christian Dispensation; and thus confirms the view that Joseph's House was to "grow into a multitude in the midst of the earth" ("swarm as fishes do"), and to extend by encroaching movements to the most distant parts of the earth in these "latter days."

Hence, those who refer these promises of multiplicity of lineal seed, and temporal power, to the Millennium alone, are undoubtedly wrong; for these passages affirm it is to be before the re-union of the two Houses of Israel and Judah, and the return to the Holy Land, and, therefore, *before the end of this present age.*

Those who desire to find the Lost Ten Tribes "few in number" before the return to Palestine, must blot out the testimony of Hosea and Isaiah from God's Holy Word, for both these prophets distinctly foretell their increase "*as the sand of the sea*," and that they will "*spread abroad on the right hand and on the left*," before their re-union with Judah or the Jews.

Besides, "Joseph's House" is to be such a mighty host that Zechariah says: "And place shall not be found for them," on the return to Palestine—*i.e.*, the Land shall be too small to hold them. Thus, the prophet contemplates the increase of Joseph's House—"the fruitful bough"—as so vast, that a large number of them will in the Millennium have to occupy other parts of the world, given to them during their exile from the Holy Land (see 2 Sam. vii. 10).

This House is also the "*strong nation*," foretold by Micah in chapter iv. 7, where it is written: "I will make her that *halted* (*i.e.*, Judah) a remnant, and her that was *cast far off* (*i.e.*, Israel, the "*cast off wife of youth*;" *vide* Hos. i. 9; Ezek. xi. 16; Isa. xi. 12, liv. 6; Zech. x. 6), A STRONG NATION."

Most students of the prophetic Word are agreed that the end of this present age is fast approaching, when the Two Houses of Israel are to return to the Holy Land.

Few, who have studied the subject, will dispute our assertion; and it requires no proof in this work to show that we are living in the Saturday night of the Christian Dispensation, and near the Millennial dawn; for—in the words of the late Bishop of Winchester—

> "*Already the Eastern sky is aglow with the reddening rays of its advent glory, and, by all the signs of which Himself hath spoken—*
>
> THE MASTER COMETH!"*

* See Appendix C. on "The Second Advent of Christ."

CHAPTER IV.

THE OLD AND THE NEW COVENANTS: ISRAEL IN THE NEW TESTAMENT.

If we are rightly to understand the purposes of God, we must study the Holy Scriptures as a connected whole, not separating the Old Testament from the New, as is too much the practice of those to whom we look for instruction, as if the two conveyed separate revelations—the former, as Dean Alford remarks, containing much that is profitable for instruction in righteousness, but referring to a dispensation and state of things which has now passed away. Such was not the teaching of Christ when He said to the Jews, "Ye search the Scriptures" (the Old Testament Scriptures), "and these are they which bear witness of Me" (R.V.).

God made a special revelation of Himself and His law to Abraham and his posterity, such as He never had made, or would make, to any other people (Psa. cxlvii. 19, 20); and commanded them to publish it throughout the world. How very different is this, and how utterly opposed, to the doctrine of "*a Gentile parenthesis*," or, in plain words, that God's election of Abraham's seed has proved a failure, and that He has taken His oracles from them, and committed them to a non-Israelitish people, which is the teaching of modern theology.

Now, although the Abrahamic covenant was conditional as far as Abraham was concerned, *it was altogether unconditional to his seed.* True, they were commanded to keep it, and their repeated breaches of it would have caused them to be cut off as "a people," if God had not remembered the oath which He sware to Abraham, as He Himself declares, "For I the Lord change not; therefore ye, O sons of Jacob, are not consumed." This covenant was altogether distinct from the covenant God made with the people themselves by the hand of Moses 430 years afterwards, which they broke, and suffered

the full penalty of their disobedience. It is very important that this fact should be borne in mind, as it has been generally overlooked, notwithstanding the plain teaching of Gal. iii. 17; and the result has been almost hopeless confusion.

The declared object of the covenant established with Abraham was, to educate a people in order that they might educate the world in the knowledge of God, and His plan of salvation in Jesus Christ; and this course of education runs through both the Old and New Testaments. The *temporal* promises to Abraham were to be progressive in their fulfilment. Although many of them were performed to himself, still, the accomplishment of the promise, that God would make of him "a great nation," was reserved to a far distant dispensation; while the promise that the Land of Canaan, of which he never possessed a foot, would be given to him, referred to one still more distant—the Millennium; and, therefore, awaits its fulfilment after the first resurrection from among the dead. It is, therefore, an error to teach, as some do, that this promise had its fulfilment in the occupation of Canaan by Israel under Joshua.

The occupation of Canaan, or part of it, by Israel in Old Testament times, took place under an entirely different covenant—the Mosaic—made with the people themselves; the conditions of which were, that the continuance of their occupation should depend upon the continuance of their obedience; and their keeping their part of the agreement expressed in the promise, "All that the Lord hath spoken we will do." They were not only warned that a breach of this covenant on their part would cause their expulsion from the Land; but Moses distinctly told them that they would break it, and incur the threatened penalty.

The blessings and curses were to be applicable to Israel in all periods of her history. We can all see that the Jews are undergoing the curse at the present time; but most men are deaf to the unanimous voice of the prophets and apostles, that the divorced and Gentilised House of Israel would turn to the Lord, while in its "wilderness" condition, during these "latter days," or the Christian Dispensation.

When it is so clearly stated in the Bible that Israel would forfeit occupation of the Holy Land through their disobedience, it is difficult to understand how theologians have come to regard the event as an evidence of God's change of purpose, or failure of His plans; and their blindness can only be accounted for

by the fact, also clearly stated by the prophets, that it is God's purpose that His people shall remain concealed until His own appointed time (Isa. xlii. 16, 18, 19; xliii. 8).

There was another promise, made by God to David, and recorded in 2 Sam. vii. 10. Its prominent points are, first, the apointment of a place of safety for Israel, where they might dwell safely and move no more from it, and where the children of wickedness should not afflict them anymore as aforetime; or, in other words, where they would be free from hostile invasion. And also a place where they should be established as a "*nation*," under his rule, for ever, as predicted in Jer. xxxi. 35, 36 (see p. 38). "If these ordinances (the 'sun,' 'moon,' and 'stars') depart from before Me, saith the Lord, *then* the seed of Israel also *shall cease* from being a *nation* before Me for ever."

Hence, according to God's Word, an *Israelitish nation* is not to cease as long as the sun gives light, and must, therefore, be existing at the present time!

"Nothing can more clearly show the untenable position which those interpreters assume, who persist in spiritualising every Abrahamic promise, and who hold that, under the New Testament, Abraham's literal seed has lost its national covenants, than a simple and reverent consideration of this passage."* Judah ceased to be "a nation" after the scattering which followed the destruction of Jerusalem by the Romans in A.D. 70. Therefore, from that time, at least, Ephraim-Israel must have existed as a "nation." This truth is confirmed by Christ's word in Matt. xxi.—the parable of the vineyard—which will be noticed further on.

Ezekiel conclusively proves in chap. xxxvii. (the "dry bones" vision), that the component parts of the "whole House of Israel," after the sifting process mentioned in Amos ix. 9, were to be gathered together and re-united, and to become great in number, and live again in God's sight, before the re-union with Judah and the return to Palestine, which is so graphically described in verses 16—22. "The whole House of Israel" (ver. 11) refers to the Ten-tribed House, as it is equivalent to "All the House of Israel"—mentioned in the 16th verse—with "Ephraim" the head tribe. It is so described in Jeremiah: "The whole House of Israel and the whole House of Judah"

* "A Message to the Church" (p. 27) by the Right Rev. Bishop Titcomb, D.D.

(Jer. xiii. 11). These expressions are used in contra-distinction to such terms as "The whole House of Judah," "All Judah," "The House of Judah wholly," and shows their application to the Ten Tribes only.

In the seventh verse it is written, "The bones came together, bone to his bone." This refers to the re-gathering and re-union of Ephraim-Israel; but it is written that, even then, "There was no breath in them" (ver. 8). Their conversion takes place after this; for "the whole House of Israel" was slain and "dead in trespasses" under the law. Hence the necessity for the command following, "Come from the four winds, O breath, and breathe upon these slain, that they may live. . . . And they lived, and stood up upon their feet, an exceeding great army" (ver. 9, 10).

Students of the Prophetic Word are also agreed that, when Jerusalem ceases to be trodden down by a pure Gentile power, it will pass again into the hands of its rightful owners, the Twelve Tribes of Israel. Then, after the return, the northern power called "Gog" (Russia), described in Ezekiel, has to come down upon the re-united Houses. There is also the Great Tribulation (Jer. xxx. 4, 7; Dan. xii. 1) before the "Regnum Lapidis," that destroys the image of Daniel, becomes the "Regnum Montis," and fills the whole earth.

Daniel informs us (ii. 44) that "in the days of those kings"—that is, during the time of the existence of the image of Daniel—the God of heaven will "set up a kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people," and "it shall stand for ever."

What is this kingdom of the mountain, that is to stand "for ever?" It undoubtedly is not Christ Himself, for He is to reign over it! Daniel tells us concerning this kingdom, that "the sovereignty thereof" shall not "be left to *another people*," but that it shall be given "to the people of the saints of the Most High;" and be "an everlasting kingdom." This kingdom of the mountain, which is to stand "for ever," is no new power, but is formed by the expansion of the stone kingdom itself. Ezekiel informs us that, after the re-union of the "two sticks," or the two Houses of Israel and Judah in Palestine, the Israelites will become "one nation in the land," that they shall be divided no more, that Christ shall reign over them, and that they "shall dwell in the land . . . *for ever*," when God's "sanctuary shall be in the midst of them *for evermore*."

It is a simple impossibility that there can be *two* universal and literal kingdoms "for ever" on this earth, ruled over by Christ and His risen saints. Therefore the "stone kingdom," which is to become the kingdom of the mountain, and then to fill the whole earth, and also to stand "*for ever*," cannot possibly be any other than Ezekiel's kingdom of re-united Israel and Judah re-instated in Palestine, and also to exist "*for ever!*"

The stone kingdom is not our Lord, as so many think, although it may prefigure Him, but represents His chosen people Israel, intimately connected with Him, it is true. Christ personally is not "*the stone*" that smites the image of Daniel, for that "*stone*" is a "kingdom," and moreover the kingdom over which He Himself, with His saints, has to reign.

One important passage from Micah (p. 47) has already been mentioned, but the following is also worthy of note:—"But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall One come forth unto me that is to be ruler in Israel. . . . Therefore will He give them up (Whom? *The House of Judah, surely!*) until the time that she which travaileth (the 'out-cast' 'wife of youth,' Isa. liv.) hath brought forth: then the residue of his brethren shall return unto the children of Israel (Micah v. 2, 3; see also Jer. iii. 18).

This passage, we think, shows that the Jews ("the rest were hardened;" "a hardening in part hath befallen Israel"—Rom. xi. 8, 25) were to be given up until the "fulness of the Gentiles," promised to Ephraim, comes in, and until Isaiah liv. be fulfilled. If Isaiah ix. 2, 3, and liv. 1—8, be compared with Micah v. 3, it will be clearly seen to whom this passage refers. But to show how commentators are blind to the truth about Israel, we need only read the Sp. Com. on this passage; where it is suggested that "she which travaileth" is the "virgin mother, of Isaiah vii. 14!" Comment is quite unnecessary.

If the prophecies be carefully read, making allowance for the idiomatic difference in the language in which they were written, and that in which they are translated to us, they will show, in their collective evidence, that God has not changed His purpose, nor been unfaithful to His covenant; but that the promises made to *Israel* were progressive, and are now in course of fulfilment, and that they will surely be fulfilled to the very letter to *Judah*—the "broken-off branches" of Rom. xi.—

when she accepts the *new covenant*, and is grafted in again to her own olive tree (see chap. viii.).

Thus, it is manifest that the covenant made with Abraham, and the promises and prophecies founded thereon, and arising out of it, do not refer to "a dispensation and state of things which has now passed away," but that they must have their fulfilment under the new covenant, and in the New Testament Dispensation.

ISRAEL IN THE NEW TESTAMENT.

It is a favourite objection with some, that "the two Houses, of Israel and Judah, are not mentioned in the New Testament." But this is not a true statement; for the outcast House is clearly referred to, both by our Lord and His disciples; and the two Houses are mentioned by name in Hebrews viii., as the people with whom the new covenant was made, by the death of the Testator, the Lord Jesus Christ (ix. 15, 16).

This error, which pervades the whole of the system of modern theology, has its origin in a superficial reading; which, in the Old Testament, fails to see the diverse destiny foretold of the two Houses, and, in the New, misunderstands the meaning of the Greek words τα εθνη—rendered "Gentiles," or, more correctly, "nations."

The Hebrew word "*Goyim*," or "Gentiles," was applied, as we have already seen (p. 42), in the Old Testament to those nations which were not under the Mosaic covenant.* From the time of the Assyrian captivity the people of the House of Israel were divorced from that covenant, thereby becoming so-called Gentiles or nations. And it is specially to Israel, thus divorced from her covenant relationship with JEHOVAH for the time being, that St. Paul sometimes refers when he uses the term εθνη, or nations. This misconception has arisen from a most erroneous idea, that God had finally cast off *both* the Houses of Israel and Judah for their disobedience. So that when commentators read in Acts xxviii. that St. Paul turned away from the Jews, who refused to hear him, saying, "Be it known therefore unto you, that this salvation of God is sent unto the Gentiles," they came to the conclusion that He had thrown off the Hebrew people altogether during this so-called "Gentile parenthesis," and would henceforth preach the Gospel to the heathen only; totally ignoring St. Paul's other words: "Who are Israelites; whose

* See Appendix C. on "*Goyim*."

is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and *the promises*" (Rom. ix. 4); and again, "I say then, did God cast off His people? God forbid . . . God did not cast off His people which He foreknew" (xi. 1, 2).

If the apostolic epistles be read with any degree of attention, it will be seen that they were *primarily* addressed to Israelites (of both Houses) who had accepted Christianity, but, of course, including all those pure Gentiles (the wild-olive grafts of Romans xi.) who had joined themselves to Israel, by the confession of a common faith in Christ, and by the Christian rite of baptism. For the Church of Christ was no new institution; its members partake of the "root and fatness" of the original olive tree (see chapter viii.).

We do not teach, as some suppose, that either "Jews" or "Israelites" when "in Christ," or when once admitted into "the One Body," were in a position of greater *spiritual* privilege than the "Gentiles," pure and simple, who had also accepted Christ. In the Church all are one; among *the nations*, Israel is heir to certain blessings, and elected for certain service, which is both temporal and spiritual.

We have not the space to consider all the evidence to show that our assertion concerning the apostolic epistles is true; but the proofs, for instance, that the Galatians, to whom St. Paul wrote, were not "Gentiles" in the common acceptance of the term, that their forefathers had been under the law of Moses, and that they were Israelites of the divorced House, are overwhelming. These Galatians were not converted by St. Paul from Judaism, but from heathenism, into which Israel had lapsed; and when they listened to Jewish teachers, who intended to subvert his ministry, and attempted to persuade them to be circumcised, he remonstrated with them for their foolishness in "*again*" desiring to be under the law. This people formed part of the sojourners of the Israelite dispersion addressed by St. Peter; and St. Paul, an Israelite of the Tribe of Benjamin, identifies himself with them in these words:—"But before faith came, *we were kept in ward under the law*, shut up unto the faith which should afterwards be revealed. So that *the law hath been our tutor** to bring us unto Christ, that we might be justified

* Pedagogue, the servant whose duty it was to lead us to school, *i.e.*, the school of Christ.

by faith (iii. 23, 24)." . . . "So we also, when we were children, were held in bondage. . . . God sent forth His Son . . . born under the law, that He might *redeem* them which were under the law, that *we* might receive the adoption of sons. . . . How turn ye *back again* to the weak and beggarly elements, whereunto ye desire to be in bondage *over again?*" (iv. 3, 5, 9). "For it is written:—Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for more are the children of the desolate than of her which hath the husband. Now we brethren, as Isaac was, are children of promise (27, 28). With freedom did Christ set us free; stand fast, therefore, and be not entangled *again* in a yoke of bondage" (v. 1).

In the fourth chapter, we easily see that the reference is to Ephraim-Israel. In verses 3 and 5, it is said that they were originally placed by God under the law of Moses. In verse 8 they are accused of having fallen into heathen idolatry. In verses 5 and 6 they are addressed as "*redeemed*" by Christ from the curse of the law.

As these Galatians were part of the "outcast," or divorced, "House of Israel" addressed by St. Peter, the quotation from Isaiah liv. proves that the "desolate wife of youth" is no other than the outcast "House of Israel," and that the national redemption of this House was effected by the death of the Lord Jesus Christ. The epistles to Timothy, Titus, and Philemon contain personal matter only. There is ample evidence that the epistle to the Hebrews was written to Israelites; and St. James even addresses the Twelve Tribes. Again, St. Peter addressed his to the "Sojourners of the Dispersion," who, undoubtedly, were part of the people to whom Hosea referred, when he told them God would not have mercy upon them for a time—that is, during the continuance of the Mosaic law, which they had broken—and that they were to be utterly taken away, so that they should not be known as God's people, nor He as their God; but, who were again to be brought into covenant with Him, so that, instead of that which had been said unto them, "*Ye are not My people*," it should be said unto them "*Ye are the sons of the living God*" (Hos. i. 6—10).

The people referred to by Hosea were unquestionably the House of Israel in contrast with the House of Judah; and that they were the same that St. Peter addressed in apostolic times is evident, because, quoting from Exod. xix. 5, 6, he calls

them "an elect race," "a royal priesthood," "an holy nation," "a peculiar people," and then says "that ye may show forth the excellencies of Him who called you out of darkness into His marvellous light; which in times past were no people (*Lo-ammi*), but now are the people of God; which had not obtained mercy, but now have obtained mercy" (1 Pet. ii. 9, 10).

This passage, compared with Hosea ii. 23, and Isa. ix. 2, 3, proves that the prophecy of Hosea was being fulfilled in the conversion of these Gentilised Israelites to Christianity; in their having *then* obtained the mercy, from which they had been excluded by their divorce from the Mosaic covenant, when they became not God's people.

In Romans iv., St. Paul teaches that *the promises* were made to Abraham while he was in *uncircumcision*, and were to be enjoyed, not under the law, but through the righteousness of the faith in Christ—that is, during this present Christian Dispensation.

In the 9th chapter of the same epistle the apostle applies the prophecies of Jeremiah xviii. 1—10, and xix. 1—13, to the two Houses of Israel in his own day; and clearly shows that Israel, the "vessels of mercy," or "Gentiles" as he there calls them, had attained to righteousness through faith in Christ, which Israel under the law—*i.e.*, Judah—had not attained to because they sought it not by faith, but, as it were, by the works of the law; Christ being to them a "stumbling-stone and rock of offence." He also, in common with St. Peter (1 Pet. ii. 7), tells us that the prophecy of Hosea—concerning the House of Israel, after their divorce from the law, and their outcast condition—which said they would *again* be called the people of God, was fulfilled when the so-called "Gentiles," to whom he wrote, embraced Christianity (Rom. ix. 21—27).

A reference will be found in chapter viii. to the good olive tree of Romans xi., and the two distinct sets of branches, representing the two Houses of Israel; and the fact that some of the natural branches must have remained on the tree, after the Jewish branches were broken off, in order that the wild olive grafts might be "grafted in *amongst them*." We have also seen the true meaning of the term "the fulness of the Gentiles," and that these Gentilised Israelites must of necessity "come in" before the Jews, as a people, will be grafted in again to their own olive tree. Therefore, it is certain that the Israelite olive tree, with some of its branches, must still exist; and also be

under the new covenant in Christ, if the Jews are to be brought into the new covenant when they are grafted in again. For it would be impossible for them to accept Christ, and thus be grafted in again, under the old law! Therefore, the branches they will be grafted in amongst must, prior to that time, be both *literal* Israelites—as *natural* branches—and also Christians.

In Acts xv. we have the passage where St. Peter explains to the Christian Church the circumstances under which his ministry to the "Gentiles" was undertaken. And St. James, referring to his work, and to that of St. Barnabas and Paul, pronounces it as his judgment, that this was in accord with the words of the prophets, that God would "visit the Gentiles, to take out of them a people for His name;" and he quotes Amos ix. 11, which clearly shows that the people, to which he refers, was a separate and distinct people; not a heterogeneous body of the uncovenanted Gentiles, but "a people" to be taken "out of them," as he expresses it in verse 14; and by whose separation, the kingdom of David was to be restored, by the severed Tribes of Israel being brought again under his rule; thus building "*again* the tabernacle of David," raising its ruins, and restoring it as in the days of old—a result which could not possibly have been achieved by the conversion of any number of *pure* Gentiles, who had never been subject in the past to David's government. And to conclusively show to what special "Gentiles" he refers, we read in verse 17, "The Gentiles, *upon whom My name is called*, saith the Lord, who maketh these things known from the beginning of the world."

When we look at the Gospels, we have further evidence. In Matthew xv., we have the interview with the woman of Canaan, when Christ told her He "was not sent but unto the lost sheep of the House of Israel;" which expression cannot apply to the Jews, because they were not lost, and never have been lost as a people, like their brethren of Israel; nor can it apply to the heathen for the same reason, and to *spiritualise* it, as some do, into "sinners," is simply to teach that Christ was sent to save only the sinners of *Israel!* This passage can only be properly applied to the outcast and lost House of Israel, which had long before that time been scattered, like sheep upon a mountain, and lost among the nations, because no longer recognisable as a people" (*i.e.*, *Lo-ammi*), besides being outside the fold of the Mosaic covenant.

Then there is the remarkable passage in Matt. x. When our

Lord sent out the twelve apostles, He said, "Go rather to the lost sheep of the House of Israel." If these verses be read carefully, though they apply to the early days of the apostles, yet they must refer to the whole time of this dispensation, even to the Second Advent; for they finish with these solemn words:—"Verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of Man be come" (ver. 22). This last passage cannot refer to the Jews, because they never had cities outside Palestine, and those within it have been traversed, and have fallen into ruins long ago. But when this verse is read in connection with Matt. xxiv. 14, it is evident that the preaching of the Gospel over the world, and the going over the cities of Israel, point to the same time, as they do to the same event: and that our Lord here refers to Israel of prophecy, "the chief of the nations" in these "latter days," and having cities in all parts of the world. It is superfluous to enquire to which of the nations now existing this description applies.

Some of our Lord's parables make direct allusion to the two Houses. Thus, all agree that the first part of the parable of the unfaithful husbandmen (Matt. xxi.) refers to the rejection and crucifixion of Christ by the House of Judah, or the Jews; but it is not so clearly seen that the "other husbandmen," or the "nation bringing forth the fruits thereof," must of necessity be the other House of Ephraim-Israel. The tribes of Israel raised up (Isa. xlix. 6), and restored under the new covenant, to their witnessing function for Christ (Isa. xliii. 10), as the custodians of the oracles of God, and chief of the Gentile nations. Christ asked the Jews what the Master of the vineyard would do to those unfaithful husbandmen?" and, on their condemning themselves by their answer, He quotes from the 118th Psalm, where it is written, "The stone which the builders rejected is become the head of the corner," and tells them that the kingdom of God would be taken from them, and "given to a *nation** bringing forth the fruits thereof."

St. Peter, quoting the same passage, applies the expression "the stone" to Christ; but we may, without irreverence, suppose that it admits of a double interpretation, when we remember the intimate connection between Christ and His people, and that He appears to apply it not to Himself, but to

* It was given to "*A nation*," whereas if it had been given to the pure Gentiles, it would have been given to *many nations!*

them; the necessary connection being between "*the stone*" and "*the nation*," to whom the kingdom would be given; and that, in other passages of Scripture, the same expression is used to denote both. Thus in Genesis xlix. the words "stone," and "shepherd of Israel," are applied to Ephraim as coming of Joseph (Scott). In Jer. xxxi. 20, God calls Ephraim His "dear son"; and we read in Matt. ii. 13, 15, that in returning from Egypt with the infant Saviour, Joseph fulfilled the prophecy "out of Egypt did I call My Son." The prophecy here quoted is Hosea xi. 1, and its primary application is unquestionably to Israel; showing that prophecy here, as in many other instances, has a double interpretation, being applied both to Christ and to His chosen people Israel.

Dean Alford says, regarding this passage (Matt. xxi.): "THE NATION here spoken of is not the Gentiles in general, but *the Church of the truly faithful, the 'holy nation,' 'peculiar people,'* of 1 Peter ii. 9, see Acts xv. 14." The italics are his own, and he has come very near to the mark; for anyone ought to be able to see that the "holy nation," "the peculiar people," referred to by St. Peter, in writing to the Sojourners of the Israelite Dispersion, are not "*a Church*," but must, of necessity, be the dispersed of Israel, members no doubt of all the apostolic churches; and the description that the apostle gives of them, "which in time past were not a people," cannot refer in this instance to pure Gentile nations, far less to Gentile Churches. Then, again, Amos ix. 11, 12, quoted by St. James in Acts xv. 14—17, distinctly refers to them as the Ten Tribes of Israel.

The great question, then, in this parable is, "Who are the 'other husbandmen?'" Christ Himself informs us: "Therefore say I unto you, The Kingdom of God shall be taken away from you (*i.e.*, the Jews, or the 'husbandmen' in possession; see Isa. v. 7), and shall be given to *a nation bringing forth the fruits thereof*." Here Christ tells us that the "other husbandmen, which shall render Him the fruits in their seasons," constitute "*a nation*," to whom the kingdom of God was to be given after it was taken away from the Jews; whereas, "The Church," as generally understood, cannot be "a nation."

Ephraim-Israel is undoubtedly the nation which was prophesied to bring forth fruit in the latter days, or the Christian dispensation; for we read: "In days to come shall Jacob take root: Israel ('Israel' here refers to the 'House of Israel')

shall blossom and bud: and they shall fill the face of the world with fruit" (Isa. xxvii. 6). Again, Hosea says, in his last chapter: "O Israel, return unto the Lord. . . . He shall blossom as the lily, and cast forth his roots as Lebanon. His branches shall spread. . . . *Ephraim* shall say, What have I to do any more with idols? . . . *from me is thy fruit found*" (Hosea xiv. 1—8). Moreover, the promise of this national increase is even foreshadowed in the names; for Joseph means—"*increase*," and Ephraim—"*fruitful.*"

Here, then, we have a plain declaration by our Lord Himself that the privilege of being the custodians of the oracles of God, would be taken from "*Judah*" and committed to "*Israel.*"

In Luke i. 68—79, we have what is known as the "Benedictus," which is sung in our churches every Sunday; and in which Zacharias blesses the Lord God of Israel, because He had "visited and redeemed His people," that they should be saved from their enemies, in remembrance of His holy covenant, the oath which He swore unto their father Abraham. Now the expression, "His people,"* cannot here apply to the Jews, because Christ did not then save them from their enemies. It cannot mean the heathen Gentiles, because Abraham was not their father. It must, therefore, refer to the House of Israel. And so we have, in this passage, a declaration of the fulfilment of Isaiah xlix. 6, that the mission of Christ would be to raise up the Tribes of Jacob.

Then, there is the remarkable prophecy of Caiaphas:—"But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the *whole* nation perish not. Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; and not for the nation only (*i.e.*, the Jews), but that He might *also gather together into one* the children of God, that are scattered abroad" (John xi. 49—52, see p. 35).

"The children of God," "scattered abroad"—not belonging to the Jewish nation—in Caiaphas' time were the cast-out "House of Israel." Thus, St. John tells us that Caiaphas

* If a Concordance be consulted, it will be seen that the terms, "*Thy People*," "*His People*," refer to Israelites. "This nation is Thy people" (Exod. xxxiii. 13). "For the Lord will not forsake His people" (1 Sam. xii. 22; see Matt. i. 21; Luke vii. 16; Rom. xi. 1, 2; xv. 10).

prophesied that Christ should gather together "*into one*" the scattered children of God, or the cast-out Ten Tribes; and St. Peter tells us that these scattered Israelites—the "Sojourners of the Dispersion"—had obtained the promised mercy in his day, *i.e.*, in the then commencing "latter days." It is impossible to give this prophecy any other intelligible interpretation, because the Gentiles, or heathen nations, had never been "scattered abroad," and the expression "children of God" must here apply to "the elect," or the chosen covenant people of God.

There is a passage in Matthew iv. which throws great light upon our subject. It is written: Christ "withdrew into Galilee . . . and dwelt in Capernaum . . . that it might be fulfilled which was spoken by Isaiah the prophet saying . . . Galilee of the Gentiles (Nations), the people which sat in darkness saw a great light, and to them which sat in the region and shadow of death, to them did light spring up." What had to be fulfilled by Christ going into Galilee? What great prophecy was thus to receive its accomplishment? The quotation is from Isaiah ix. 1, 2, where we read, "The people that walked in darkness have seen a great light. . . . Thou hast multiplied the nation, Thou hast increased their joy!" This cannot refer to the Jews, because they were at that time custodians of the oracles of God, a light in the world; and to apply it to the Gentiles, or benighted heathen, is altogether inadmissible; for how could they possibly have been affected by Christ's change of residence from one city of Palestine to another?

Can there be any real doubt as to whom the passage in Isaiah refers? Surely not! It is to "*out-cast*" Israel, the "*divorced* wife," who was to be re-married to God in the latter days. Compare the passage, "Thou hast multiplied the nation," with Isaiah liv.: "For more are the children of the desolate, than the children of the married wife, saith the Lord." To prove that the people "that walked in darkness" were part of Ephraim-Israel, we quote the following from the Sp. Com.:—"Napthali suffered severely from Syrian invasion, B.C. 951 ('all Chinneroth and all the land of Naphtali,' 1 Kings xv. 20): and when Tiglath-Pileser began to carry away portions of the population, we find Kadesh, Hazor, Gilead, *Galilee*, and 'all the land of Naphtali' specially mentioned as the districts that suffered. They had been the first to fall beneath the yoke of Assyria. To make abundant compensation for their dishonour, *the first rays*

of the light of Immanuel should shine upon them" (vol. v., p. 96). This, then, is the explanation: the House of Israel's Assyrian captivity began there of old.

But there is another point to notice—*i.e.*, that in our Lord's time there were two Israelitish peoples, the Jews and the Galileans, in Palestine. Both were called "Jews" in the general sense of being subjects of the kingdom of Judah; but they occupied different positions in the Land, and were under separate Roman governors, and kept themselves apart. Thus the Jews, speaking of the apostles as preaching on the day of Pentecost, said, "Are not all these which speak *Galileans?*" While the Disciples, remonstrating with Christ when he declared his intention to return to Judea, said:—"Rabbi, the *Jews* were but now seeking to stone thee."

All the apostles, with the exception of Judas Iscariot, were Galileans. Is there no explanation for this remarkable fact? We think there is; and we must remind our readers that when God divided the kingdom (see 1 Kings xii.), He commanded Rehoboam not to attempt its re-union, saying unto him, "This thing is from Me." One of the tribes of the *kingdom of Israel* (*i.e.*, Benjamin), was given to the kingdom of Judah, in order, it was said, that "David My servant may have a lamp alway before Me in Jerusalem" (xi. 36). May we not infer from this, that Benjamin, who really belonged to the House of All-Israel, was the divinely-appointed medium through which the light of the knowledge of God in Christ was to be preserved after Judah had rejected Jesus? There are many reasons, which we have not the space to enumerate, tending to show that these Galileans were probably of the Tribe of Benjamin, in contrast with the Tribe of Judah; and, hence, the proclamation of the Gospel to all nations by "the men of Galilee," may have been an order for the Benjaminites, in particular, to "Go forth," as they were commanded, "and make disciples of all nations."

This interpretation is in accord with the following extract from the Sp. Com.; where, on the following page to the last quotation concerning the reason why Christ changed His residence to fulfil the prophecy in Isaiah, we read: "In Acts i. 8—11, we have the same typical aspects of '*Galilee*' remarkably set before us. We read in verse 8: 'Ye shall be witnesses unto Me both in Jerusalem and in all Judea and in Samaria and' (not 'in Galilee,' but) 'unto the uttermost part of the earth?' Yet, in verse 11, the angels begin their

address to the apostles, '*Ye men of Galilee*' (compare Acts ii. 7, x. 37). It was to *men of Galilee* that the command was given, 'Go forth and make disciples of all the nations' (Matt. xxviii. 19)."

Surely it is more than a mere coincidence that the Galileans, or "the men of Galilee," were to go forth as the first disciples of Christ? Were they not also part of the light-bearing tribe given to David, who accepted Christ, and were sent by Him to all nations, and especially to their outcast brethren of the House of Israel, "the lost sheep of the House of Israel"?

The few passages quoted clearly show, that "the promises" which Jesus Christ came to confirm (Rom. xv. 8), were those of the Abrahamic covenant, which covenant could only come into operation after the death of Himself, the Testator; and that these promises were to be fulfilled to the *lineal* seed of Jacob, during this present Christian dispensation. Other prophecies show that they will be continued in the Millennium [when Abraham himself probably comes into possession of the Land], which will be after the raising of "the dead in Christ:" and the removal of those "that are Christ's at His coming," to reign with Him over that kingdom; the advent of which we daily pray for, in the words—"*Thy kingdom come.*"

Much more evidence might be given, but this is enough, we trust (in a handbook), to prove that the Bible gives no warrant to the common view of a "Gentile parenthesis;" and that from Genesis to Revelation we can easily trace, step by step, the grand chain of God's providential scheme of rescue from the ruin of the fall, in the *redemption* of Israel; and, by the revelation made to them, and their carrying the Gospel to the uttermost parts of the earth, the deliverance of the whole human family from the bondage of Satan.

Indeed, God has not been slack, far less unfaithful, concerning His promises; which have had a continuous fulfilment from the time they were made, and are now being manifestly fulfilled in ourselves, as the "House of Israel" of the prophets. Hence, as this chapter shows, the future of Ephraim-Israel as "*a nation*" is recognised in the New Testament, as it is foretold in the Old Testament. The British people (as will be shown in the following chapter) fulfil that which was predicted in both.

To a believer in the faithfulness of Him, "with whom can be no variation, neither shadow that is cast by turning," this is, and must be, absolute evidence that the recipients of *the promises* are those to whom they were made.

CHAPTER V.

THE DISTINGUISHING MARKS, CHARACTERISTICS, AND LOCATION, OF THE "HOUSE OF ISRAEL" IN THE "LATTER DAYS."

In the year 1879 the *Jewish Chronicle*, in its issue of May 2nd, writing on the subject treated in this volume, said :—"The fate of the Lost Ten Tribes is a mystery which has a peculiar fascination for some minds. While not a link is missing of the historical chain, so far as the remnant of the House of Judah is concerned, *the Israelites who were subjugated by the Assyrian Power*, disappear from the page of history as suddenly and completely as though the land of their captivity had swallowed them up. Beyond some vague reference to them in a passage of Josephus, no mention is made by any authentic writer of their surviving the destruction of their nationality. There has always been, however, an unwillingness to admit, that a fate which had befallen so many nations has overtaken the Ten Tribes. Why should they have been less tenacious of life than their brethren of Judah? Nay, the Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim (See pp. 17, 53, and chap. vi.). The problem, then, is reduced to the simplest form. *The Ten Tribes are certainly in existence. All that has to be done is to discover which people represent them.*" [The italics are ours.]

The admissions contained in the foregoing quotation are very important, and, coming from the source they do, materially assist us in our argument. The distinction between the House of Israel and the House of Judah, set forth in chap. ii. of this work, is distinctly admitted by this Jewish writer. He acknowledges the Ten Tribes to be *lost*, but says they are certainly in existence, and therefore they must be absolutely distinct and separate from Judah, or the Jews. They cannot therefore have returned with Judah from Babylon; nor can they have coalesced with them since. The writer says they

disappeared "as suddenly and completely as though the land of their captivity had swallowed them up;" but this is precisely the fate predicted for them; for Hosea says, "Israel (that is Ephraim-Israel) is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure" (Hos. viii. 8). Lastly, it is admitted that the simple problem—as they are certainly in existence—is to discover which people represent them.

We need not trouble ourselves about the House of Judah, or the Jews, for they have never been lost; not a link is missing in their historical chain. They are traceable through the ages only too surely by the terrible sufferings and miseries they have endured, and in Eastern Europe and Russia are still enduring, in strict accordance with the prophetical utterances of Scripture which relate to them. They have not yet been emancipated from the curses and punishment entailed upon them by the crucifixion of their and our Messiah, and their stubborn rejection of Him to this day. Scripture has given us the marks whereby we may know the "rebellious" House of Judah (Isa. xxx. 1; Ezek. ii. 5). But Scripture has also given us the means of identifying the missing "House of Israel" by clearly defined and equally unmistakable signs and indications. The characteristics and marks by which Ephraim-Israel is to be known in these "latter days" are numerous, and plainly stated in the Bible. They are, however, of a very different nature to those which distinguish the House of Judah from the rest of the world; and it is because men have hitherto sought for the people of the House of Israel, as though they were to be found with the same marks as are set upon the Jews, that they have failed to discover them.

The prophets foretell that the House of Ephraim-Israel, in the "latter days," shall be found:—

(1) "A great and mighty nation" (Gen. xii. 2, and xviii. 18).

(2) Possessing "the Gate of his enemies" (Gen. xxii. 17; xxiv. 60).

(3) "A nation and a company of nations" (Gen. xxxv. 11; xlviii. 4).

(4) Under the new covenant, and therefore Christians (Hos. i. 10; ii. 23; Isa. xlii. 4, 6—8, 16—19; xliv. 21, 22; Jer. xxxi. 31—34; Heb. viii. 8; Ezek. xi. 16; xx. 35—37; Zech. x. 9).

(5) "The chief of the nations," Ephraim-Israel (Jer. xxxi. 7).

(6) Manasseh-Israel to be "A great people"; but Ephraim-Israel is to be "greater than he," and is to become "a fulness of nations" (Gen. xlviii. 19; Rom. xi. 25).

(7) Both of these immensely populous, as "the stars of heaven," for multitude; as "the sand upon the sea-shore," as "the dust of the earth," and "increasing as fishes do increase" (Gen. xxii. 17; xxvi. 4; xiii. 16; xlviii. 16; Isa. x. 22; liv. 1—3; Hos. i. 10).

(8) The people of the House of Israel were to be planted in a place of their own, move no more, and to be no more afflicted by "the children of wickedness," their enemies (2 Sam. vii. 10), and there to dwell alone; having been wanderers among the nations (Hos. ix. 17), from whence they have been sifted out (Amos ix. 9); and gathered out from among those nations (Ezek. xx. 35 and 41; Hos. ii. 14; Jer. xxxi. 2).

(9) In "the islands of the sea" (Isa. xi. 11; xxiv. 15); the "isles afar off" (Jer. xxxi. 10; Isa. lxvi. 19); in the "North country" (Jer. iii. 18; xxxi. 7, 8; also in the "West" (Hos. xi. 10), which is the "appointed place." This place is to become too limited in area for their immensely-increasing numbers: "The place is too strait for me," &c. (Isa. xlix. 20).

(10) Pushing the people together to the ends of the earth (Deut. xxxiii. 17).

(11) A great maritime people, whose "seed shall be in many waters," and the chief navigators of the world (Num. xxiv. 7; Psa. lxxxix. 25).

(12) Ephraim-Israel was to be unconquerable as a military power, their national emblems being the lion and the unicorn (Micah v. 8; Num. xxiii. 24; xxiv. 9; Deut. xxxiii. 17; Gen. xlix. 9; Isa. liv. 15—17).

(13) A means of blessing to all other nations (Micah v. 7; Gen. xii. 3). Blossoming and budding and filling the face of the world with fruit (Isa. xxvii. 6; xliii. 7, 21; Matt. xxi. 43).

(14) God's witnesses to the world, and His messengers of salvation to the heathen (Isa. xliii. 1, 10, 12, 21; xliv. 1, 2, 8, &c.).

(15) Possessing a great heathen or non-Christian empire (Psa. cxi. 6).

(16) Possessed of enormous wealth, and thereby enabled to lend to all nations but to borrow of none; and is also to rule over many nations, but never to be ruled over by them (Deut. viii. 18; xv. 6).

(17) To possess "the ships of Tarshish," in order to be able to take back their brethren of Judah to Palestine (Isa lx. 9).

(18) Observing the Sabbath, thus showing that they possess the "sign of the Sabbath" given only to Israel, as a sign between the Lord and the children of Israel for ever, for a perpetual covenant (Exod. xxxi. 13, 16, 17; Ezek. xx. 12, 20).

(19) So highly blessed above all people, that they are to be known "as the seed whom the Lord hath blessed" (Isa. lxi. 9).

These patent marks and signs, set upon Israel, of the House of Israel, by the Scriptures of Truth, are those by which the Lost Ten Tribes are to be known and recognised in these "latter days." The editor of the *Jewish Chronicle*, in the article already referred to, said, "Their (Anglo-Israelite) Scriptural proofs are derived from passages foreshadowing a certain character and destiny for the Ten Tribes, which they profess to find only in the genius and present condition of the English people." This is precisely what is claimed by us, except that we extend our claim to the whole Anglo-Saxon race, whether dwelling in the United Kingdom, the Colonies, or in America. We hold that, as the House of Israel must be in existence, distinct and separated from the House of Judah; and, as the foregoing distinctive marks or characteristics refer to Israel in the "latter days," and they are absolutely inapplicable to the Jews—with the exception of the sign of the Sabbath—they can only pertain to the "House of Israel;" and we shall now proceed to show that they are "reproduced *only* in the genius and present condition of the English (speaking) people":—

(1) Great Britain, that is, the United Kingdom and Ireland, with all their Colonies and outland Empire, is unquestionably "*a great and mighty nation.*" The most extensive in point of area, and the most widespread of any empire, either ancient or modern. The ancient kingdoms of Assyria, Babylon, Egypt, Medo-Persia, Greece, and the Roman Empire, were each great nations and world-wide powers; but great and powerful as they were, they pale before the greatness and immense extent of the ever-expanding kingdom and dominion of Great and Greater Britain, under the beneficent sway of Queen Victoria. It is,

moreover, the most highly civilized, and the wealthiest nation in the world. In civil and religious liberty unequalled.

How is it, we would ask, that the Bible makes mention, either historically or prophetically, of the chief empires that were to be world powers up to the time of the Second Advent of Christ, including the great Roman Empire: and yet not a word is foretold of the greatest of all earthly kingdoms, and that one of the most truly Christian, while all the old kingdoms were heathen and idolatrous, unless Great Britain is the revived kingdom of the House of Israel? It is hard to believe that such a nation could have been omitted from the prophecies; but, if we be the House of Israel, we find there has been no omission, as, next to the Lord Jesus Christ, Israel is the great theme of the whole Bible, both historically and prophetically.*

(2) One of the peculiar characteristics of this nation—which may be said to be unique—is the possession of great strategic positions in different parts of the world, dominating her enemies' lands. These strategic positions in a wonderful manner respond to the Scripture term "*Gate*," as used in Gen. xxii. 17, and xxiv. 60. In the first passage, the Lord sware by Himself to Abraham that, his seed should possess "*the Gate of his enemies*."

The late Bishop Patrick, commenting on this passage, wrote as follows:—"These Gates are CITIES, consequently the country; for the Gates being taken, the cities are entered, and the cities surrendered, the country is conquered."†

It is to be observed here that Bishop Patrick uses the word in the plural, whereas in Genesis it is called "the Gate of his enemies." We think the Bishop is unquestionably right in his rendering, for as Israel would have many enemies in all lands, the idea of there being only one Gate for them to possess is unreasonable. Moreover, this promise to Abraham is connected with the time when his after-seed should be greatly blessed, and multiplied "as the stars of the heaven, and as the sand which is upon the sea-shore." Previous chapters have shown that the blessing and multiplying of Abraham's seed is to be during the latter end of this dispensation; and it is

* For full statistics of the Empire the reader is referred to "Whitaker's Almanack."

† See, for this, and a fuller description of this subject, "The Geography of the Gates," by Philo-Israel.

therefore *now* that Israel is to be found possessing "the Gate of his enemies."

In the "Journal of the Royal United Service Institution* is to be found the "Naval Prize Essay," by Captain P. H. Colomb, R.N., now the well-known and distinguished Admiral. In this Essay is a remarkable, and, as we believe, unintentional, confirmation of these views. The following is a most significant passage:—"But before leaving finally the geographical part of my essay, it is worth while to note how a sort of destiny has possessed us, not only with a command over all the great commercial routes, but with the GATES of these routes. Egypt, it is well understood now, is tied to us by bonds of friendship and interest, and gives us the Gate of the Red Sea route to the East. We already hold the Gate of the Mediterranean, and the outer Gate of the Red Sea. Galle is the Gate leading to the East and South-East trade routes; Singapore that of the China and Japan highways. The Cape of Good Hope forms the Gate of all Eastern trade routes in the Southern Hemisphere, while the Falkland Islands command the Gate of all Western roads by water there. Possessed of these Gates, how are the enemies to pass them? If they do pass them, what hopes are there of success against our trade so long as we hold our chain of posts intact, with sufficient maritime forces resting on them? The answer is clear—NONE."

Observe, Admiral Colomb asks his readers to note "how a sort of destiny has possessed" this nation, "not only with a command over all the great commercial (maritime) routes, but with the *Gates* of these routes." But the Lord had predestined the great maritime commercial routes for the "House of Israel" (see Psa. lxxxix. 25).

We think it would be difficult to conceive a more beautiful and apt fulfilment of the promise made by the Lord, on oath to His friend Abraham, than that which we claim as the accomplishment to this nation; for Great Britain does possess and hold the GATE of her enemies, by land as well as by sea, in all parts of the world.

(3) If one were asked to indicate where "*a nation and a company of nations*" exist at the present time? surely the only possible answer must be—Great Britain and her colonial

* No. 94, Vol. xxii., of 1878, Section 35.

possessions throughout the world. For, to satisfy the promise made to Jacob, "the nation and company of nations" must be of one race, the lineal descendants of the man Jacob. We have, in Great Britain and her colonies, a nation and a company of nations sprung from one stock, which is known in the world as the Anglo-Saxon race. They are bound together by a community of origin and interests, political and commercial. They have one common language and literature, and manifestly one common destiny, which is to dominate and rule.

The great nations of Canada, Australia, New Zealand, and the South African dependencies of Cape Colony, Natal, &c., &c., have increased with such astonishing rapidity within recent years that they give promise of shortly developing into rich and powerful nations; and the efforts that have lately been originated in this country and amongst the colonies, and the active propaganda going on, to bring about a great Federation of these colonies with the parent nation, are evidences of the common interests.

That this Federation will ere long be achieved, there is good reason to believe; and when it does take place, the "nation and company of nations" will be manifest to the world. There is nothing analogous to this to be found apart from the British Empire. To say that this nation and the Protestant Continental nations constitute the "nation and company of nations," appears to us to be a positive travesty of interpretation (see chap. vi.).

The Protestant Continental nations cannot, and do not, claim common origin with us; and the Anglo-Saxon race is quite distinct from all others by reason of the peculiarities of their national characteristics, and their manifest destiny in the world.

(4) That the House of Joseph *must be found Christians* in this dispensation, and before they return to the land given to their fathers, is evident from Hosea i. 10; for the prophet when foretelling Israel's increase (that is, the House of Israel, as contra-distinguished from the House of Judah—the Jews) into an innumerable multitude, adds that it is *then* to be said to them, "*Ye are the sons of the living God.*"

What can this mean but that they are to be called Christians. The note, on this passage, in the "Speaker's Commentary" is as follows:—"This surely is a description of Christian blessedness" (vol. vi., p. 416).

The prophet Ezekiel (xi. 16, xx. 35—37) also says that, in the wilderness of the people—that is, before they return to the Land of Israel—God would plead with them face to face, and bring them into the bond of the covenant. This, in this dispensation, can only be the New Covenant—as the Old has been done away with (Heb. viii. 13)—or in other words, they were to become Christians. Again, Zechariah says the people of Ten-tribed Israel (not Judah) "shall remember Me in far countries; and they shall live with their children, and shall return" (x. 9). This, undoubtedly, refers to a time before the re-union and the return to Palestine. The "Speaker's Commentary" remarks: "*In far countries, i.e.*, in lands remote from Judea" (vol. vi., p. 728). "Ye are My witnesses saith the Lord" (Isa. xliii. 10). See Isa. xlii. 4, 6—8, 16—19; xliv. 21. 22; Jer. xxxi. 31—34; Heb. viii. 8. It need scarcely be said that of all nations on earth, the most truly Christian, and those possessing the purest form of Christian worship, are the nation of Great Britain, with her colonies, and America (see chap. iv.).*

(5) Ephraim-Israel (*i.e.*, the House of Israel—see subsequent chapter) must also be "*the chief of the nations.*" The prophet Jeremiah (xxxi. 1—7), speaking of the people "which were left of the sword" and who had "found grace in the wilderness"—clearly the same people alluded to by Ezekiel xi. 16, xx. 35; Hosea ii. 14)—declares that they were to "sing with gladness for Jacob, and shout for the chief (margin, at the head) of the nations" (R.V.). This is to take place before the Lord saves His people, "the remnant of Israel." This is confirmed in Deut. xxvi. 19, where it is promised that Israel, when obedient, shall be made "high above all nations."

As Great Britain is unquestionably a great Christian nation, so also is she manifestly "the chief of the nations," and high above all others. There is nothing presumptuous in claiming this pre-eminence, for the fact is indisputable (see p. 53).

(6) The blessing pronounced upon Joseph's sons (see chap. iii.) necessitates our finding Manasseh as "*a great people*," separate at this time from Ephraim. Jacob preferred Ephraim before Manasseh; and he is called the firstborn of God (Jer. xxxi. 9), not as the individual, but as the federal head of the

* See chapter x. for the answer to the common objection, that we are far from what we ought to be, if we be Israel.

Ten-tribed House of Israel; and in the same sense, the Lord also calls Israel His firstborn (Exod. iv. 22). But, though Jacob, under Divine influence, "set Ephraim before Manasseh," they were both to participate in the blessings comprised in the birthright; for the "birthright was given to the sons of Joseph" (see chap. vi.).

Jacob predicted that Manasseh should become, in the "latter days," "*a great people*," but Ephraim was to become "*a greater* (people) *than he*." Is it, or is it not, a fact of modern history, that the United States of America are "a great people," and yet are a branch that ran over the wall of our own vineyard? And is it not a fact that, as "a nation and company of nations," Great and Greater Britain are greater even than the "great people" of the United States?

Modern writers seldom refer to America as a great nation, but almost invariably as a "great people," and the two nations are spoken of as brothers. The dominant element in the United States is the Anglo-Saxon race. They sprung chiefly from the people of this nation. Their language is ours. Their laws are taken from ours, with modifications to suit their own necessities, and, like ours, are based upon the Decalogue. Their faith is our faith. Though separated from us now, as predicted, their destiny is evidently identical with ours; and the future of the Anglo-Saxon race is, clearly and unmistakably, the ultimate dominion of the world, under Christ their King, in the Millennium (see Dan. vii. 14, 18, 27).

It was foretold by Jacob of Ephraim that his seed should become the "*fulness of the Gentiles*" (see p. 59). What race can compare with the British in this respect? As Gentiles (see p. 42) there is no race that is filling up the world with nations as the British are doing at this day. It is this fact, coupled with their amazing wealth, which excites the envy and jealousy of other less favoured races. Great Britain is rapidly becoming "*the fulness of the nations*."

(7) The chief characteristic of these two peoples, Ephraim and Manasseh, which was to distinguish them in these "latter days" is their rapid and *abnormal increase and immense development*. The Anglo-Saxon race is demonstrably at the head of all other races in this respect. It was predicted of Ephraim and Manasseh that they should "increase as fishes do increase" by sending out shoals, and this constituted the prin-

cipal feature attached to the birthright. That Great Britain, her colonies, and the United States of America, satisfy this condition will scarcely be questioned. Their increase of population during the last hundred years is without parallel in history.

When Moses blessed the House of Joseph, he said of them, "They are the ten thousands of Ephraim, and they are the thousands of Manasseh." It would be absurd to argue from this that Ephraim's seed should be ten times as prolific as Manasseh's; but the explanation seems to be that Ephraim was to have associated with him the remaining tribes of Israel, who together constitute the House of Israel; but Manasseh should be alone, they would thus be as ten to one.

(8) When the House of Israel were cast out of Canaan, and, being divorced from the law and the covenant, had become "not God's people" (Hos. i. 9), the prophet foretold that they should be "*wanderers among the nations*" (Hos. ix. 17). Another prophet, Amos, says of them: "I (the Lord) will sift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." In Ezekiel we read, "As I live, saith the Lord God . . . . I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people" (xx. 33—35; see xi. 16). Again, the Lord made a distinct promise to David, by Nathan, that He would appoint a place for His people Israel, and plant them that they should dwell in a place of their own, and move no more, and be no more afflicted by their enemies (2 Sam. vii. 10). The "appointed place" could not possibly have been Palestine, for the promise, through the prophet Nathan, was made to King David in Jerusalem, and it referred to some other place, and a future time. The sequence of these events is plain. The people forming the House of Israel were cast out of their land for their iniquities and idolatries. They were divorced, and ceased to be God's people. They were to become, and did become, wanderers among the nations. Then they were to be gathered out from among those nations into "*the wilderness of the people:*" "Therefore, behold I will allure her, and bring her into the wilderness, and speak comfortably unto her" (Hos. ii. 14), which was the place appointed by God, where they were to be

planted in a place of their own—to "dwell alone"—and move no more (see Appendix B.), for this place is to be their head-quarters. Here, dwelling alone, their enemies are to no longer harass them. In this place they renounce idolatry, and enter into the bond of the New Covenant, or, in other words, the House of Israel become Christians. As Jeremiah says, "Thus saith the Lord, the people which were left of the sword found grace in the wilderness, even Israel" (xxxi. 2; note—Jeremiah always distinguishes Israel from Judah!) Here it is also that they "*renew their strength*" (Isa. xli. 1—see p. 49).

It is also when the House of Israel are dwelling alone that they begin to increase and multiply so rapidly, that the prophet exclaims, "Who can count the dust of Jacob, and the number of the fourth part of Israel?" (Num. xxiii. 10). They dwell alone, not as a people under the curse, but after Christ has "blotted out, as a thick cloud," their *national* transgressions, "and, as a cloud," their sins, "return unto Me, for I have redeemed thee" (Isa. xliv. 22). "This is the heritage of the servants of the Lord (*i.e.*, Israel), and their righteousness which is of Me, saith the Lord" (Isa. liv. 17). As we nationally say: "Spare us, good Lord; spare *Thy people*, whom Thou hast *redeemed* with Thy precious blood, and be not angry with us for ever."

The history of the people of these islands, almost from the earliest records, reflects the picture of the House of Israel as drawn by the prophets. This nation has most assuredly risen from a people who gathered together into these islands, after having wandered through the European nations (see chap. vii., and "Sharon Turner's History of the Anglo-Saxons"). They came here as heathens and idolaters. They have here turned from serving idols to the worship of the living God. They have been brought under the bond of the New Covenant, and are now the greatest Christian nation extant. Since settling in these islands finally (A.D. 1066), their enemies have ceased to afflict them, while every effort made to attack them, by way of invasion, has been frustrated by the Lord Himself.

In these islands the people have most certainly renewed their strength, and have become a "mighty nation." Though exercising a paramount influence in the counsels of Europe, we remain apart, we dwell alone, and are not reckoned among the continental nations (Num. xxiii. 9). Great Britain is isolated geographically, politically, and religiously from Europe.

(9) The location of "*the appointed place*" * is also indicated in Scripture. Isaiah addresses Israel in "the islands of the sea" (Isa. xi. 11; xxiv. 15, see also xli. 1, and xlii. 4, 10). "Listen, *O isles*, unto me; and hearken, ye peoples, from far" (xlix. 1). "Attend unto me, *O my people;* and give ear unto me, *O my nation.* . . . *The isles* shall wait for me" (li. 5). "Surely *the isles* shall wait for me" (lx. 9). Hosea also informs us that the "House of Israel" will return from the "*west*" for it is written:—"The children shall come trembling from the west. They shall come trembling as a bird out of Egypt." The context proves that this passage refers to Ephraim-Israel, at the final return (Hosea xi. 10—see p. 98). Jeremiah addresses the House of Israel in the "*North country*," and says: "In those days (*i.e.*, "the latter days," see p. 52) the House of Judah shall walk *to* the House of Israel, and they shall come together out of the *land of the north* to the Land that I gave for an inheritance unto your fathers" (Jer. iii. 18). "Therefore, behold the days come, saith the Lord, that they shall no more say, As the Lord liveth, which brought up the children of Israel out of the land of Egypt; but, As the Lord liveth, which brought up and which led the seed of the House of Israel (see contrast with the "House of Judah" in the 6th verse) out of the *north* country, and from all the countries whither I had driven them; and they shall dwell in their own land" (xxiii. 7, 8). "Sing with gladness for Jacob, and shout for the chief of the nations. . . . I will bring them from the *north* country, and gather them from the uttermost parts of the earth" (xxxi. 7, 8; see also verse 10, R.V.).

Now these passages, without question, refer to the "House of Israel," and to it shortly before the final re-union and return to Palestine.

In Jeremiah xxxi. 10, we find these words:—"Hear the word of the Lord, O ye nations, and declare it in *the isles afar off;* and say, He that scattered Israel will gather him, and keep him." "*The isles afar off*" (Isa. lxvi. 19). The Rev. M. S. Bergman, a Christian missionary to the Jews in the East of London, and himself a Jew by birth, wrote as follows upon this question:—"I have no hesitation in saying that Great Britain is meant by 'the isles afar off' mentioned by the prophets. This has been the opinion of many ancient and modern Jewish theologians. Rabbi David Kimchi, who wrote

* "The appointed place" (2 Sam. vii. 10), see Appendix B.

a very useful comment on the Old Testament, as far back as A.D. 1220, says that the 'islands of the sea' of Isaiah xi. 11 belonged (in the past) to the Roman Empire. It is an undisputed fact, and matter of history, that the Romans were in possession of these British Isles. The late Rev. Dr. Margoliouth held, in common with many other Hebrews, that these 'isles' were supposed to have been Brittania, Scotia, and Hibernia."

There can be no other isles so situated from Palestine, that could possibly contain the multitudinous House of Israel than the British Isles. Their position is *north* and *west* of Palestine. They are "*afar off*" from that land, and though containing a very large population, they are found to be "*too strait*" for them, as Isaiah foretold 2,600 years ago:—"The children thou shalt have, after thou hast lost the other, shall say again in thine ears, the place is too strait for me: give place to me that I may dwell" (Isa. xlix. 20). This has long been the cry of our people, and the congested condition of the ever-increasing population of these islands has necessitated continued emigration to the "waste and desolate places of the earth"; and this question is becoming more urgent and more formidable every year.

(10) The effect of this necessity for finding room for the surplus population, and fresh markets for the manufactures of the ever-increasing multitudes of those who remain at home, has been to induce the people "*to spread abroad*" in all parts of the world, establishing colonies wherever available lands were to be found. They have thus accomplished another prophecy, for when Abraham's seed were to begin to multiply, in the "latter days," they were "to spread abroad to the west, and to the east, and to the north, and to the south" (Gen. xxviii. 14; see also Isa. liv. 1—10).

That the people of these islands have spread abroad in all the four quarters of the world, is too well known to need insisting upon; but it does not seem to strike everyone, that absolutely *no other* nation has ever done the same. The colonising efforts of the Anglo-Saxon race have resulted in a success denied to all other races, and in the establishment of many wealthy states rapidly growing into nations. These nations are now planted in various parts of the earth, which 50 or 100 years ago were desolate and comparatively barren wastes.

But Israel was destined to occupy the "desolate heritages" (Isa. xlix. 8) and fill them up; and, if this is being admittedly done by the Anglo-Saxon race, with such rapidity on all sides, where will there be any "desolate heritages" for *Israel* to occupy in the future, if *we* be not Israel?

These colonies have not always been acquired without fighting, but the indomitable perseverance and stubbornness of the race have enabled them to conquer, and "push the people together to the ends of the earth" (Deut. xxxiii. 17—see p. 43).

(11) On the third occasion that Balaam blessed Israel, he prophesied, "*His seed shall be in many waters*" (Num. xxiv. 7). This prophecy tells us that, when Israel's kingdom is exalted, and the nation is in great prosperity, their "seed shall be in many waters." The indication here appears unmistakably to point to the maritime extension of the House of Israel in the "latter days;" for it must be distinctly borne in mind that all these prophecies, relating to Israel *under blessing* can and do only refer either to the "latter days," or the Millennium. But it is evident, from the whole scope and tenour of Balaam's thrice reiterated promise of blessing, and the warlike advance of Israel, that it relates to the "latter days," and not to the Millennium (see Num. xxiii. 20, 22, 24; xxiv. 8, 9, 14—"in the latter days").

Israel, therefore, must now (see chap. iii.) be a great maritime power, both imperial and commercial. As previously pointed out, the Lord promised to David and his seed that he would "set his hand also on the sea, and his right hand on the rivers. . . . I also will make him My firstborn, the highest of the kings of the earth" (Psa. lxxxix. 25, 27). These two prophecies support and confirm each other, and it does not require us to prove the immense pre-eminence of this nation's naval war power, nor the enormous magnitude of her commercial marine.

There is not a port in the world where the English flag may not be found flying. Every sea is traversed by our shipping, and the bulk of the river carrying trade of the world is in Anglo-Saxon hands. The shipping trade of Great Britain and her colonies, with that of the United States of America, far exceeds the combined shipping of all other nations.

(12) *A Military Power.*—In Micah v. 8 we read:—"The

remnant of Jacob shall be among the nations, in the midst of many peoples, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, treadeth down and teareth in pieces, and there is none to deliver" (see Num. xxiii. 22, xxiv. 8, 14) The mark here set upon Israel is that of a great military power, likened—in comparison to the people with whom they will have to contend—to a lion.*

The glorious annals of our nation, for centuries past, have proved her to be an unconquerable naval and military power. It has been the great characteristic of the people that, when they have made up their minds to "go through" with any undertaking, whether naval or military, they have almost invariably succeeded in conquering their enemies. This has been notably the case in the subjugation of the various peoples with whom they have had to contend in building up their Indian and Eastern Empire. The same applies to their conquests in all other parts of the world; they have proved themselves irresistible when they determined to "go through."

This nation has been, as was predicted of Israel, the Lord's "battle axe and weapons of war" (Jer. li. 20). He has "subdued the peoples under us, and the nations under our feet" (Psa. xlvii. 3). The Lord has given us victory on many occasions, when the odds were greatly in favour of our enemies; and surely there is nothing wrong in acknowledging this patent truth, if we realise that it is not on account of our goodness, or greatness as a nation; but simply and solely because we are Ephraim-Israel, and, therefore, to us are fulfilled the words of the prophet Isaiah:—"Whosoever shall gather together against thee shall fall because of thee. . . . No weapon that is formed against thee shall prosper. . . . This is the *heritage* of the servants of the Lord, and their righteousness *which is of Me*, saith the Lord" (liv. 15, R.V.). Hence, in the prayers of our National Church, *as Israel*, we truly say:—"O Lord, save *Thy people*, and bless Thine *inheritance*. Give peace in our time, O Lord. Because there is none other that fighteth for us, but only Thou, O God!" (see chap. viii.).

* The national emblems of Great Britain are the lion and the unicorn ("wild ox," R.V.), and this latter animal is used in Deut. xxxiii. 17, and Num. xxiii. 22, xxiv. 8, to represent the pushing power of Joseph. These two animals, as is well known, are the heraldic emblems of the two Houses of Judah and Ephraim, and form the supporters to our Royal Arms.

(13) But associated with the prediction of their invincibility was another, that they should "be *in the midst of many peoples as dew from the Lord*, as showers upon the grass; that tarrieth not for man, nor waiteth for the sons of men" (Micah v. 7). The prophet places these two apparently opposite characteristics of the House of Israel in immediate juxtaposition, and shows that, though Israel is to be irresistible as a warlike power, they are also to be the means of blessing to the people, amongst whom their mission from the Lord lay; thus bearing out the promise given to the fathers, that their seed should be a blessing to all nations.

The history of India during the last 100 years, and of all other countries that we have conquered or acquired, will prove what our race has done in this way for the subjugated people. The anarchy and confusion which existed in that vast peninsula before the final establishment of this nation as the paramount ruling power, have yielded to a firm, peaceful, and orderly Government; so that the countries over which this nation rules have been most materially blessed. The benign influence exercised by the British Empire in the East, in Egypt, and elsewhere, is about to be reproduced in Africa, where an enormous field is now opening for our race to prove themselves a means of blessing to the Africans. Wherever the Anglo-Saxon race penetrates and establishes itself, there material and spiritual blessings follow. It is thus that Great Britain satisfies the role predicted for the House of Israel. This nation and her companion nations are blossoming and budding forth on all sides, and filling the world with fruit, materially and spiritually.

(14) In Isaiah xliii. Israel is spoken of as God's servant, whom He has chosen; and "*His witnesses*" to the world that He is God. In verse 21 the prophet says, "*This people have I formed for Myself; they shall show forth My praise.*" The modern generation of teachers are wiser—according to their own ideas—than the inspired prophets of old. They displace Israel from being God's witnesses to the great cardinal truth that "He is God, and that beside Him there is no Saviour," and substitute Gentile, non-Hebrew witnesses for them; a substitution absolutely unwarranted by the Word of God (see chap. iv.).

The statistics of the Missionary Societies in this country and

in America, prove that the Anglo-Saxon race are possessed of this mark. The efforts they are making to carry the Scriptures of truth to the unenlightened heathens are far in excess of those attempted by any other people. The wonderful work achieved by the British and Foreign Bible Society, which has translated the Bible into every known language and dialect, and distributed them, is evidence that we are God's witnesses.

The world-wide work of our great national Missionary Societies, whose sphere of operation is only limited by the limits of the world itself, is further evidence that we are God's witnesses. "The kingdom of God" was to be taken away from the Jews, and was given "to *a nation* bringing forth the fruits thereof" (Matt. xxi. 43, see p. 75).

Do other nations similarly testify for the truth? We say, No!

(15) To Israel was to be given "*the heritage of the heathen.*" This truth is set forth in Psalm cxi. 5, 6. One of the most phenominal features of the age is the possession by Great Britain of an immense heathen Empire in the east. It extends over an area larger than the Continent of Europe, excluding Russia. Its population is estimated at 257,000,000, composed of peoples of divers nationalities, creeds, and tongues. They are all either Mahommedans or idolaters, with the exception of a small percentage of Christian converts. India contains some of the fiercest and most war-like people in the world, and yet the whole immense population is ruled and governed by a comparatively small British force. The British rule in India is one of the greatest wonders of history. He has indeed given to this nation "the heritage of the heathen;" for not only is this a fact in India, Burmah, and elsewhere in the east, but in North America, the Islands of the Pacific, and more recently in Africa.

(16) The Lord promised Israel *the power to get wealth*, that He might establish His covenant, which He had sworn unto their fathers; and this great wealth would enable them to lend to many nations, and obviate the necessity of their having to borrow from them. The wealth acquired by the people of these islands, the Colonists, and the American people, is so amazing that it is not possible to form any accurate measure, or even estimate, of it. The Anglo-Saxon race, at the present time,

either actually possesses, or commands, the most fertile lands of the earth. They own by far the greater portion of the mineral wealth of the world, whether in coal, rock-oil, or metals, and they are daily acquiring more. God has indeed given them the power to get wealth, in excess of any other race.

This immense preponderance of riches, has enabled them to lend to many foreign nations, and it has been computed that Great Britain is the creditor of various nations to the extent of many hundreds of millions sterling, for much of which she receives no interest. The very fact of possessing this enormous capital prevents the necessity of her ever requiring to borrow from foreign nations. Her own internal debt has been borrowed for national purposes, from her own children. This also applies to the United States of America, but to none of the Continental nations.

It is further true of this nation, that she rules over many nations, but no nation anywhere reigns over them. When the Marquis of Lorne was Governor-General of Canada, in 1878, he received a deputation of French Canadians, and the *Daily Telegraph*, giving an account of the reception, wrote thus:—"It will not be an excess of Chauvinism to observe that, while the fact of a million of French speaking people having so long lived and prospered under our rule in the full enjoyment of their religion and their customs, shows our capacity for governing alien races, *there is not a single community of Englishmen on the face of the whole earth that is subject to any foreign Government.* We rule Frenchmen in Canada, and in Mauritius, Spaniards in Trinidad and Gibraltar, Italians at Malta, Germans in Heligoland (since ceded), Dutchmen in South Africa, Chinamen at Hong Kong, to say nothing of millions upon millions of Asiatics; but where is the smallest strip of territory in which English-speaking men live under a foreign flag, and obey the laws enacted by a foreign Governor?"

(17) Ephraim-Israel, in the latter days, must be in possession of "*the ships of Tarshish.*"

"We read in Isaiah lx. 9:—'Who are these that fly as a cloud, and as the doves to their windows? Surely *the isles* shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them.' The 'Speaker's Commentary' here remarks:—'Fleets are seen

approaching from the *West*; borne along, as a cloud by the wind; or as doves to their lattices' (vol. v., p. 289).

"The annotation of Delitzsch on this place, in Isaiah lx., is very striking. He says:—'The prophet here turns his eye to the sea. . . . The faith of the distant *lands of the West* is now beginning to work. These things thus flying along like clouds and doves are *ships*, with those of Tarshish *from the farthest extremities of the European insular quarters of the globe* at their head—*i.e.*, acting as the leaders of the fleet which is sailing to Zion, *and bringing Zion's children from afar*.' And, in connection with this picture, he cites Isa. lix. 19:—'*So shall they fear the name of the Lord from the West*.'

"When the Holy Land is invaded in the latter days by 'Gog, the prince of Rosh' (which we believe refers to Russia), 'the merchants of Tarshish, with all the young lions thereof,' are mentioned as against Gog (Ezek. xxxviii. 13). It is also important to remember that it is *after* the *re-union* of the two Houses, and the *return* to the Holy Land (foretold in Ezek. xxxvii. 18—28), that Gog, or Russia, is said to come up against the then *united* Houses. Is it likely that the great nation which has to be attacked by Gog, or Russia, in the last days, is unnoticed in the prophetic page?—'Thou (Gog) shalt be like a cloud to cover the land, . . . to turn thy hand against . . . the people that are gathered out of the nations, which have gotten cattle and goods . . . the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take the spoil?' (Ezek. xxxviii. 9, 12, 13).

"Of course it is not; and we are told that it is '*Israel*.' But is Russia to come against the restored 'Jews' *only?* Most certainly not! for before the Jews are restored, they have to walk '*to*' their more powerful brethren (Jer. iii. 18), *the lost* '*House of Israel*' '*the chief of the nations*,' in the '*isles of the sea*,' in the '*north*,' and in the '*west*;' who have '*the ships of Tarshish*,' and who will also, at the proper time, get possession of Palestine. And, as '*the merchants of Tarshish*,' they will protest against the Russian invasion of the Holy Land; for it is against the united Houses of Israel and Judah that Gog is to come. The great invasion of the last days will be directed against some other people besides the Jews, viz., the House of Israel, who will then be united with the Jews, and who will have the ships of Tarshish, in which they will have previously replaced their brethren in Palestine (see p. 53).

"What great nation actually exists, having sufficient goodwill towards Judah, or enough material and naval power of its own, to accomplish this predicted purpose of God? If Scripture be true, such a nation must be found to exist somewhere. . . . It must, therefore, be found somewhere within Christendom, notwithstanding that, up to the present moment, the world has been either far too busy to think about it, or far too unbelieving to care. Let the following quotation—certainly *not* taken from an author holding the views advocated in these pages—answer the question.

"Who is Tarshish? 'There is no land of Tarshish, no people who can challenge descent from him. . . . Tarshish stands for a maritime people; (2) He stands for a mercantile people; (3) He stands for a colonising people; (4) He stands for a manufacturing people; (5) He stands for a warlike people; (7) He stands for some power in these latter days. Therefore, taking the sum, he stands—in Holy Scripture—for some mercantile, maritime, colonising, manufacturing, warlike power; in these *last days* . . . within the limits of Europe. . . . 'Tarshish' of unfulfilled prophecy, mentioned by Isaiah and Ezekiel, will be a mercantile and maritime people—*the first to carry back Israel to the Holy Land.* . . . That power, like Gog's confederates, must be now before the world. and there is but one power that can answer such a description. It is England.' "*

By this chain of reasoning "Tarshish" of Isaiah is demonstrated to be Great Britain; but all our previous arguments have shown that Great Britain must also be the House of Israel, therefore the Tarshish of Isaiah lx. 9, is the home of the House of Israel in these latter days.

(18) The Lord gave *the Sabbath "to be a sign between Himself and the children of Israel for ever*, for a perpetual covenant." The people, therefore, possessing that "sign" nationally must be Israelites. We maintain that the Anglo-Saxon race and the Jews, alone throughout the world, observe the Sabbath. The Anglo-Saxon Christians keep holy the seventh-day portion of time, which we call Sunday, and the Jews observe another. Individuals, doubtless, fail to reverence the Sabbath as they ought, but the great bulk of the people observe it as a day of rest. They cease from labour and from all forms

* The "Fulness of the Nations," pp. 188—193, by Dr. Aldersmith.

of trading. They abstain from amusements, theatre-going, and such like. It is, indeed, a sign between God and this nation, and a gift to the nation.

The following extract is taken from the *New York Independent*. Speaking of Sunday observance in London, it says:—"Six days these narrow, crowded, dingy streets are full to overflowing. Six days there is a rush of commerce like the roll and roar of the sea; *but the seventh day is indeed the Sabbath.* Paris on Sunday is more gay and loud than all other days together; but London, during certain hours of the day of rest, is absolutely empty, and the streets are as silent as the city of the dead." The Sabbath day is even, by the law of the land, a day of rest. But, we would ask, why does the Anglo-Saxon race alone, with the Jews, possess this "sign," put by the Lord upon Israel, if the Anglo-Saxons be not Israelites? The other Christian nations of the world do not exhibit this "Sign," and it is evident, therefore, that they cannot be Israelites; but, as God is faithful, true, and unchangeable, the people who *nationally* exhibit this "Sign of the Sabbath" must be Israelites.

(19) It is frequently acknowledged in our pulpits and on public platforms (because the fact is so patent that it cannot be denied) that *the Lord has greatly favoured and blessed our race* throughout the world. Some attribute this Divine favour to the fact of our being Protestant; others that it is due to our missionary and evangelising efforts, and would urge us to still greater exertions that we might thereby obtain still greater blessings. Others, again, say that it is because we observe the Sabbath, and so on. But do not all these people put the effect for the cause? They admit the fact, but attribute it, as we believe, to totally wrong causes. Dare we claim Divine favour on account of any one of the so-called causes? Most certainly not! Is it because of any merits of our own, *nationally*, that we can expect the Lord to bless us, above other nations? Assuredly not! But are we not rather justified in saying that God has blessed us because *we* are His chosen people Israel, and Christ has redeemed His people, and died to blot out their national transgressions (Isa. xliv. 22)? God, therefore, favours us, and fulfils His promises to us by blessing us, in order that He may establish His covenant made with our forefathers!

It is admitted on all sides—save, perhaps, by some of our

jealous neighbours, who see the fact and hate us in consequence, and will not admit the truth—that we are "*the seed whom the Lord hath blessed*" (Isa. lxi. 9). We are realising—though not yet to the full extent—the temporal birthright blessings promised to Abraham, Isaac, Jacob and his lineal seed; except that we have *not yet* obtained re-possession of the Land from which our forefathers were cast out over 2,600 years ago. *We have the blessings, both temporal and spiritual, foretold specially for Joseph's posterity; and yet men will not allow that we can be the Lost House of Israel.*

The question has been asked, "How is it that, the Bible having always contained these marks and signs of the House of Israel, which you quote so freely, and now apply to the Anglo-Saxon race, the discovery that they are the Lost House of Israel was not sooner made?" The answer is a very simple one—viz., the time has only recently arrived for their recognition, for the predicted term of punishment (the Great Seven Times—see Appendix A.) only ended about 1800 A.D.

If, "in the determinate counsel and foreknowledge of God," the Ten Tribes were to be lost for a certain pre-determined period, no human wisdom could possibly detect the signs of their whereabouts till that period had expired.

The numerous prophecies are found scattered in all parts of the Bible. They are in no sort of order as to sequence or date. So thoroughly disseminated are they that, when tracing their fulfilment in history, and at the present time, it is necessary to search first in one place and then in another, so as to get them into consecutive order.

These disconnected and scattered prophecies resemble the fragments of a large picture puzzle, such as we give our children to put together. When a puzzle is composed of numerous pieces of all sorts of shapes and sizes, it is almost impossible to put them together without the aid of the complete picture itself, which is generally supplied with the puzzle.

Thus has it been in the case of the prophecies relating to the House of Israel. They have been in the sacred volume all these centuries. Tens of thousands of earnest students of the Scriptures have endeavoured to make one harmonious whole of them; but *they lacked the picture* that was necessary to enable them to adjust the prophecies in such manner as to make them comprehensible. It was not until the Almighty, in the gradual

accomplishment of His wonderful purposes towards the House of Israel, had formed the marvellous picture of the British Empire, with her numerous colonies, and had given Israel "the Gate of his enemies," and had used them as "*His witnesses*" to the world, had established the sign of the Sabbath with them, and placed them as rulers over the heathen, that it became possible for Bible students to apply the prophecies correctly. Little by little the Bible searchers, whose eyes were first opened to see this great truth, began to perceive the accomplishment of a few of the prophecies concerning Israel of the Ten Tribes; until, as the empire grew in wealth and population, and expanded into the mighty "nation and a company of nations," the great picture became fully visible; then each prophecy was fitted into its place, and the prophetic puzzle was pieced together. We may also ask, whether it would have been possible, before our Lord fulfilled the several prophecies spoken concerning Him, for anyone to have made up the picture from the scattered prophecies?

One of the proofs that Jesus Christ is the Messiah, foretold by the prophets, is the way *literal* prophecies concerning Him were fulfilled; and yet the House of Judah did not, and have not perceived, the resemblance between the foretold picture, and the realisation of it. Their eyes were blinded; and thus our eyes have been blinded, that we are indeed the House of Israel (Isa. xlii. 16, 18, 19), until the picture was fairly formed, as it is this day

If we have shown in this chapter that the Anglo-Saxon race manifests the marks, characteristics, distinctive blessings, and the sign of the Sabbath that the Scriptures assign to the House of Israel in the "latter days," and that they are found located geographically in the very positions where Israel is addressed by the prophets, and to which they had wandered through the nations from the shores of the Caspian Sea, where the Israelites were placed in the eighth century before Christ (see chapter vii.), are we not justified in claiming them to be Israel?

The facts being true, the deduction drawn must also be true; or the Lord has changed His plan. For we should "remember that one of two things must be true. Either God—who declares, 'For I the Lord change not; therefore ye, O sons of Jacob, are not consumed'—has given (for chance producing such a foretold result is out of the question) in these 'latter days' the temporal

birthright blessings, promised by Him to the lineal seed of Joseph's House, to a pure Gentile race, or the British Empire is the lost House of Joseph. For no one can disprove the evident facts—First, that the Anglo-Saxon race, has the temporal birthright blessings promised to the House of Joseph, *i.e.*, *Israel's Inheritance;* and, secondly, that this people dwell in the very 'isles afar off,' where the prophets of old foretold the House of Israel, or Joseph, would be when the Jews have to walk 'to' them before the return to Palestine; and which is partly fulfilling under our very eyes at the present time."*

Or, to put it in the words of another writer: "Let us look the matter fairly in the face. If the world is filled by a race possessing Israel's birthright blessings, to the exclusion of Israel, then, the Scripture has been broken; God has failed to perform His declared intentions; He has not kept covenant with Abraham; and, if God is not true to covenant and promise, well, we are without hope or stay for time and for eternity."†

To this we say, God forbid!

* "The Proofs that the Temporal Birthright Blessings Must Be Fulfilled Before the Millennium," p. 15, by Dr. Aldersmith.

† "Israel a Thesis," p. 82, by the Rev. D. Hanan, D.D.

CHAPTER VI.

"EPHRAIM."

THE heir of the birthright of the family of Jacob was Joseph. He succeeded to the privilege in supersession of Reuben, the legal heir, who was set aside for sin (1 Chron. v. 1, 2). But the birthright, which was Joseph's, was, by the providence of God, settled on the sons of Joseph, Ephraim and Manasseh. Ephraim the younger was preferred before Manasseh the elder, and it is clearly declared in Gen. xlviii. 20, R.V., that Jacob blessed the two sons of Joseph, saying: "In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh; and he set Ephraim before Manasseh." Subsequently, in the times of Jeremiah the Prophet, we have the Divine declaration pointing to a yet further limitation of the blessing, in the words of chapter xxxi. 9, "I am a Father to Israel, and Ephraim is My firstborn." Here, then, was a gradation of honour in connection with God's firstborn upon earth. In the beginning the Lord sent a message to Pharaoh, "Thus saith the Lord, Israel is My son, *even* My firstborn" (Exod. iv. 22, R.V.). The right devolved by primogeniture on Reuben; then by God's express appointment on Joseph and his two sons. Finally, God recognised Ephraim alone as "His firstborn" in marked contrast to "Israel," of whom He declared Himself to be the Father (Jer. xxxi. 9). High honour was thus indicated in the Word as the portion of Ephraim, the son of Joseph.

The circumstances of the birth of Ephraim require notice here. His name was very significant. In Gen. xli. 51, 52, R.V., we have the information: "Joseph called the name of his firstborn Manasseh: For (said he) God hath made me forget all my toil, and all my father's house: and the name of the second called he Ephraim: For God hath made me fruitful in the land of my affliction." Ephraim, as a Hebrew word means, "to be fruitful." "Fruitfulness," then, is the Divine meaning

of the name ; and of the character of the firstborn of God. "Fruitful" as to population ; "fruitful" as to grace and good works for the Lord.

In regard to population increase, the promise was given in Gen. xlviii. 19, R.V., on the well-known occasion of Jacob's dying blessing, when, having his two grandsons before him, he preferred Ephraim to Manasseh, and declared God's purposes thus, when Joseph wished him to give the latter the firstborn blessing : "I know it, my son, I know it (he said) ; he also (Manasseh) shall become a people, and he also shall be great ; howbeit his younger brother (Ephraim) shall be greater than he, and his seed shall become a multitude, or fulness, of nations." But when was this to be ? Under the cross of Christ, as, perhaps, the crossed arms of Jacob indicated; in the Christian Dispensation, but not before, as history has amply proved ; since never, till modern times, has Ephraim, or any other of the Tribes of Israel, developed into "a great and mighty nation" which the afterseed of Abraham was to become (Gen. xviii. 18), with "a fulness of nations" appertaining thereto, according to this prophecy in Ephraim's favour.

It comes, then, to this : that in the Christian Dispensation, our times, in short, between the two Advents (see chap. iii.) we have to look for the appearance of "a great and mighty nation" which must be the House of Israel, or "the afterseed" of Abraham. We have, at the same time, to note the advent on the scene of two nations, both of Israel ; from one of which "the fulness of nations" is destined to appear ; and the other, in separation, is to become a great and independent people ; the former greater than the latter in respect only to the multitude of nations to come of it. But the Word of God leads us to connect together "the nation," and "the fulness of the nations," to come of Ephraim; since God, in His promise to Jacob in Gen. xxxv. 11, R.V., said, "A nation and a company of nations shall be of thee." The picture is that of a single people, divided, as the parent stock is from its daughter Colonies ; a federation of States with a nucleus, which is the mother of them all. The history of the children of Israel, from patriarchal times till those of our Lord, disclosed no such state of things as this. Israel before the captivities, and Judah after the return from Babylon, never developed into such a polity as that described. It is clear that "the fulness of nations" to come of Ephraim, and "the nation" which was

to be of Jacob, were to appear in the times of the captivity of Israel's House, when tribal distinctions, as a fact, disappear from the Word of God, and the condition of the people, as separated into two "Houses," is the only division recognised. The one House was Judah, which, being with us still, undisguised, we know had nothing to do with the promise. The other, the House of Israel, called in the Scriptures "the kingdom" (1 Kings xii. 35); the House of Joseph (Amos v. 6, 15); the House of Isaac (Amos vii. 16); "Ephraim" (Hosea iv. 15—17); v. 3, 9, 11—14: vi. 4—10; vii. 1, 8—11; viii. 8—14; ix. 8, 11, 13—17; Isa. vii. 8, 9; Jer. vii. 12—15); "the House of Israel" (Jer. iii. 18, and countless other passages); also, "Israel" (Jer. iii. 6—8, &c., &c.). In the period subsequent to the captivities of Israel and of Judah, we hear no more in the Word of God of tribal distinctions. All through the Books of the Old Testament later prophetic Scriptures we read only of the "Houses" but not of the Tribes. It is ever the destiny of the "House of Israel," and that of the "House of Judah," or Judah, which is brought before us; but of the Tribe of Ephraim, or Dan, or Reuben, or Judah, we read nothing after those epochs. The tribes are merged, in those writings, in the two Houses.

An idea has, in modern times, been entertained by some, that, saving in certain passages in such prophecies as Hosea, the Scriptures always recognise the headship of Ephraim and the enjoyment of that tribe, *quâ* tribe, of all that was promised to the holder of the birthright in 1 Chron. v. 1, 2.

We, on the contrary, contend that the Scriptures plainly declare everywhere that the honour which accrued to Ephraim, as the heir of the birthright of Joseph, consisted in his supremacy over his united brethren of the nine other Tribes, which, with his own, constituted the "House of Israel," as contrasted with the "House of Judah." It follows that the British people, who are proved to be Israel, are the Ten-tribed people, with Ephraim at their head, as the owner of the birthright, but not, as some allege, the one tribe of Ephraim only, separated from the rest, which are said to be now the Protestant or Gothic nations of Europe, such as the Germans and Scandinavians—the residue of that Hebrew Ten-tribed House, since the British-Israelites were once a part of them. We reply that this does not follow! for Israel were destined to be "wanderers among the Gentiles," as Hosea ix. 17; Amos ix. 9; and Ezek.

xi. 16 declare; and it may well be that the tribes issuing from Media, in company with Gentiles, Aryan, or Japhetic races, accompanied them into Europe in the seventh or eighth centuries before Christ (see chap. vii.), and were then separated by the providence of God from the Teutonic, Celtic, and Scandinavian *matrices*, wherein they had been long concealed, and were thus at last gathered into the British Islands.

We point to Hosea iv., v., vi., viii., ix., xiv. *passim*, and declare that this entire book of prophecy cannot be explained if the allusion to "Ephraim" be to the One Tribe only, and not to the Ten, of Israel. All through this prophecy the words "Ephraim" and "Israel" are used interchangeably. They cannot be separated, and must mean the Ten, not the One Tribe of Ephraim only. In chapter xi. Hosea tells us God will not give up Joseph's House:—"How shall I give thee up, *Ephraim?* How shall I deliver thee, *Israel?* . . . I will not execute the fierceness of Mine anger, for I am God, not man." This is emphatic repetition, and, according to the parallelism of Hebrew poetry, shows that *Ephraim* stands, not for the tribal family, but for the "House of Israel."

Isa. vii. 1—9 cannot be understood except by the admission that Ephraim is the Scriptural name of Israel, or the prophetic personification of the Ten-tribed kingdom. "Syria is confederate with Ephraim." This was not the tribe of that name, but "Ephraim" the head of the Ten-tribed nation. Was only one tribe to be "broken," when we are told in verse 8 that:—"Within threescore and five years shall *Ephraim* be broken in pieces that it be not a people"? History contradicts that! The whole kingdom of the Ten Tribes was broken and destroyed according to the prophecy in Hosea i., and its fulfilment in 2 Kings xvii.

"The head of Ephraim is Samaria, and the head of Samaria is Remaliah's son" (Isa. vii. 9). Did this mean that the latter was king of one tribe only, and that tribe Ephraim? The question is absurd! Ephraim stood here for the Ten-tribed House of Joseph. The Speaker's Commentary clearly recognises the fact that Ephraim stands for the House of Israel. It says:—"'Ephraim'—this name of the northern kingdom is especially fitted to stand in contrast with 'the House of David,' as Ephraim had all along claimed to be paramount, and had resisted the assignment of the 'leadership' to Judah (compare 1 Chron. v. 2)" (vol. v., p. 75). Also Jer. vii. 12, compared

with verse 15, plainly proves that "My people Israel" and the "whole seed of Ephraim" of this passage were one and the same people, not the mere one-tenth of the Israelite nation serving Baal, and departing by idolatry from the living God.

Again, the time of the revolt of the Ten Tribes under Jeroboam is spoken of in Isa. vii. 17, as "the day that Ephraim departed from Judah;" and we read in the Sp. Com.:—"From that time onward Ephraim has been scattered and lost among the nations. This was not the case with Judah in its captivity. Judah still continued a people" (vol. v., p. 78).

In Isa. ix. "Ephraim" and "Israel" are used for the House of Israel, for it is written:—"The Lord sent a word into Jacob, and it hath lighted upon Israel. And all the people shall know, even Ephraim." Then it speaks of "Israel" being devoured by the Syrians, while the other House is spoken of as "Judah," and is contrasted with "Ephraim and Manasseh."

In Isa. xi. 12, 13, the prophet compares Ephraim with Judah, and it is impossible that "Ephraim" of verse 13 can be other than "the outcasts of Israel" of verse 12, where the final return of the Two Houses to Palestine is described as the assembling of the "outcasts of Israel," and the gathering together of the "dispersed of Judah."

If we compare the words of Jer. xxxi. 9 with those of the dying patriarch, in his blessing to the two sons of Joseph (Gen. xlviii. 16), we learn that Ephraim and Manasseh were the special inheritors of the name "Israel." The other Tribes partook of the name only by union and companionship with them. If the Nine Tribes are now in separation from Ephraim the former do not bear to-day the name of Israel, and are not entitled to claim it in the future. They have no right to the name apart from Ephraim and Manasseh, the two favoured Tribes. For they are, like the Jews, "of Israel," but they are not "Israel" itself.

Again, if Ephraim be separate at present from "his fellows," why is it recorded in Ezek. xxxvii. 16—19, that it is "For Joseph the stick of *Ephraim, and all the House of Israel his companions;*" also, "The stick of Joseph, which is in the hand of Ephraim and the Tribes of Israel, *his fellows*." The two sticks are then united—Ephraim's and solitary Judah's in Jehovah's hand at last; there being two sticks, not several, as there should be if Ephraim and "his fellows" of the Nine Tribes be in separation now, in these "last days," as some allege.

In short, God says "Ephraim" and his companion tribes will, just before their restoration, be found at last united as "fellows." Those who take the opposite view virtually deny the fact, and declare they are to-day in separation, here and on the Continent. Which are we to believe?

Further, if the British be Ephraim, and the Nine Tribes are still on the Continent of Europe or elsewhere, how is it that the One Tribe, "Ephraim in Britain," possesses all the promises secured "to Abraham and his seed for ever" by God's oath in Gen. xxii. 17, 18; whereas that passage gives it to the after-seed *en bloc?* If the British be the One Tribe of Ephraim only, why has One Tribe secured all the blessings promised to "Israel-obedient"—that is, to all the Ten Tribes united? What Scriptural warrant is there to show that Ephraim alone was to become "obedient," and to turn to the Lord; the remaining Nine being obstinate and rebellious, cut off from all the promises made to the fathers?

The truth, as taught in Scripture, is that the Ten Tribes went by the common representative name of "Ephraim," the "leading" Tribe of "Israel." Just so our own nation, composed of four nationalities, so called—English, Scotch, Irish, and Welsh—is known by the common name of one of its component parts, "the English." In searching for Israel, we have to find a people who are multitudinous to a degree, and who, as a consequence thereof, have developed into "a nation and a company of nations" (Gen. xxxv. 11) in these last days; who have also split into two independent nations similar to, and yet wholly independent of, each other. Great Britain and America correspond to this picture—the Continental nations do not in any way. These nations have no "Gate of their enemies," no "nation and a company of nations," no "heathen" or "colonial empires," no stupendous wealth which they use to God's glory, to enable Him to establish His covenant that He sware to the Hebrew fathers, as it is this day in Britain (Deut. viii. 18).

The Germans and the Gothic nations have not the Scriptures, nationally; they fail to reverence the Sabbath; they have not the evangelising function in such wise, that they carry the Gospel "to *all* the nations, to all the families, and to all the kindreds of the earth" (Gen. xxii. 18, xxviii. 14; Acts iii. 25). They do not, moreover, desire to establish their Israelitish origin. There is no thought of that matter in their minds, as there is in these Isles of the West, in these "latter days."

On these, and on many other similar grounds, we allege, and not unjustly, that the Protestant Continental Nation theory is untrue, false in fact, and contrary to the plain teaching of the Word of God.

For, whereas the Scriptures say that God would "appoint a place" "for His people Israel," where He would "plant them," that they might "dwell there in a place of their own and move no more"—such being the North country, or the Isles of the West (Isa. xxiv. 15; 2 Sam. vii. 10; Jer. iii. 18)—we have the Continental nations located, not in a single place, but in many lands and many places, molested, invaded, and put to shame repeatedly, by their enemies in the open field, as their histories prove.

Surely, then, the theory we repudiate is not true; and therefore never has been worthy of attention of reasonable men, save as a matter of inquiry, to prove beyond all doubt the Israelitish origin of the British people.

There was in the Old Testament Scripture, early intimation of God's intention to divide the Twelve Tribes of Israel into two great Nations, or Houses; but there is not a particle of proof that He meant there should be twelve nations, arising from the Twelve Tribes, existing side by side. The Houses recognised by the historical books were two, and two only—namely, Israel and Judah. Throughout the prophetic writings they are dealt with as two Houses only, Israel and Judah. In the future re-union of Israel of the Twelve Tribes, too, they are still divinely recognised as "two sticks," "two nations," two kingdoms, two women, two wives, Joseph-Ephraim with the Tribes of Israel, his fellows (or "all the House of Israel, his companions"). Ezek. xxiii. portrays them as two, and only two, women, "the daughters of one mother." In Hosea i. and iii. they are presented to us as two adulterous wives, and in Isa. liv., and Gal. iv., as two women barren and productive respectively.

Throughout the Scriptures, thus, there are but two nations designated as of Israel, and there is absolutely no place for the nine separate and independent nations derived from the other nine portions of the Ten-tribed Nation of Israel, which some imagine sprung from the nine sons of Jacob under the promise, "A nation (Ephraim), and a company of nations shall be of thee." The Protestant Continental Nations have no connection whatever with our own: and it is idle

therefore to contend that this nation being Ephraim, the one tribe only, the other nine are in union with, or subservient to, us, when facts and history contradict the assertion. These Continental nations cannot be Tribes of "All Israel," *i.e.*, of the Ten Tribes, because they possess not one of "the signs" of Israel as described in God's Word. They are not multitudinous, nor wealthy, nor powerful, nor possessors of colonial or heathen empires. They observe not God's Sabbaths; and as to the proclamation of the "Gospel to all nations," they do not even attempt it. They cannot, then, as "*nations*," * be tribes or parts of Israel; and nowhere are such signs present save in our own favoured Isles; which, therefore, we rightly contend, must be the House of Ephraim, with the nine other Tribes of Israel, "his companions and fellows," according to the prophecy of Ezek. xxxvii.†

* We do not deny that there may be scattered portions of Israelites—rifts and remnants—who have not joined the "House of Israel" in these Isles of the West; but these do not constitute *nations*, as such.

† Our grounds for pointing to the United States of America as Israel's brother Manasseh are these. In Gen. xlviii. 19, Jacob's prophecy pointed to a separate destiny for Manasseh's descendants, apart from his brother Ephraim's. They were to be contemporary people—the one greater than the other—and both were to be the heirs of the Hebrew birthright (1 Chron. v. 2). The British being the House of Israel, their history indicates the moment when the separation took place, and from that small beginning one of the greatest nations of the earth has sprung, united to our own by language, literature, religion, customs, and laws: a nation which achieved its own independence, and has been the only one of the British colonies which has done so. No other nations, since historical time began, have had such unique histories as these two, and they are those of the nations which were in after days to be represented by the Scriptural names of Ephraim, or the House of Israel, and of Manasseh, its brother tribe and nation.

CHAPTER VII.

B.C. 700 to A.D. 300.

A VINDICATION FROM HISTORY OF THE HYPOTHESIS THAT ISRAEL IS FOUND IN BRITAIN.

JOSEPHUS, who wrote in the first century A.D. on the *Antiquities of* Judah, or *the Jews*, is at great pains to remind his readers (in the 14th chapter of his ninth book), that the Ten Tribes of *the Israelites* were entirely "removed" when Samaria was taken, and "transplanted" into Media and Persia, other nations of the Assyrian Empire taking their place in Palestine. In a later chapter (the fifth of the eleventh book), the same historian tells us that, in the days of Ezra, it was only the House of *Judah*, or the Jews, who availed themselves of the privilege of returning to their Land; while the entire body of the people of *Israel* remained, κατὰ χωρὰν, where they were—διὸ, wherefore, he says, it follows, as a consequence, that there are *but two tribes* in Asia and Europe subject to the Romans, while the Ten Tribes are *beyond Euphrates still*—a great multitude whom no man can number. Josephus had still sufficient regard for the sacred writings of his nation to let his thoughts dwell hopefully upon the glorious anticipations of the prophets. If those prophets were inspired, he knew that Israel must be multitudinous; while, as an historian, he was aware that the Tribes led captive by the Assyrian emperors, more than a century before the King of Babylon laid waste Jerusalem, had *never returned* from their captivity. That they could perish, or be absorbed, was to him an impossibility; they must, therefore, be in their many myriads "beyond Euphrates still."

The Euphrates formed the Eastern boundary of the Roman Empire. Its total course is 1,200 miles. For two-thirds of this distance, from its mouth in the Persian gulf to the neighbourhood of Aleppo, it scarcely deviates from a straight line,

MAP
Illustrating the Wanderings of
Israel vide Ch VII.
BY "OXONIAN"
NORTHMEN
A.D 250
German Ocean
The Isles of the West
TARA
JUTES
DANES
ANGLES
SAXONS
LONDON
Atlantic Ocean
Scandi navia
Baltic Sea
Riga
"Beyond Euphrates"
Scythia
B.C. 450
ASGARD
Esdras
B.C. 650
&
Sereth
Arsareth
Vistula
Oder
Elbe
Rhine
Germa ny
Danube
Don
Herodotus
Caucasus
Caspian Sea
Aral
Roman Empire
Black Sea
Pontus
ROME
Araxes
Media
NINEVEH
Gozan
ASSYRIA
Euphrates
BABYLON
Mediterranean Sea
Straits of Gibraltar
AFRICA
JERUSALEM
..... Indicates main migrations of Israel
- - - - - - Indicates the Euphrates prolonged

pointing North-west. At this point its course runs at right angles, and follows exactly the opposite direction to its source amid the mountains of Armenia. Only a comparatively short space separates the great river, at its bend, from the Mediterranean coast-line opposite Cyprus; so that the last 800 miles of the Euphrates cut Syria and Palestine completely off from the great world of inner Asia and Northern Europe. Pursue this line further to the North-west. The main course of the Euphrates, thus prolonged in a straight line, is found to cut the Bosphorus and Constantinople, thence to strike the Danube at Widdin (the Western fortress of Bulgaria) and to follow it (roughly speaking) to beyond Belgrade, again identifying itself with the line of the Danube above Vienna, whence it strikes still North-west to the mouth of the Rhine. Thus the Rhine, the Danube, and the Euphrates (which all bounded in old days the Empire of Rome) form, as it were, one continuous line; and *beyond Euphrates*, thus prolonged, lie Pontus, Galatia, and Cappadocia; Armenia and the Caspian; the Black Sea, Caucasus, and the Crimea; the ancient lands of the Getae and the Dacians; the central plain of Germany and the shores of the Baltic; Saxony, Denmark, and Scandinavia.

The scene of the captivity of Israel was the modern Persian province of Azerbijan, with the adjoining South-western shore-line of the Caspian. Names which may be met with to-day, in the map of Persia, are practically identical with those of the places to which, according to the several Scripture narratives, the "Ten Tribes" were deported. Thus *Harù*, between Tabriz and the coast, recalls *Hara; Abhar*, inland from Teheran, represents *Habor* (written by the LXX *Abor*); *Ala*-mut, in the mountain range of Demavend, reminds us of *Halah* (LXX *Ala*-e); while the only river of upper Persia which finds its way into the sea, at present known as *Ouzan*, but in the tenth century A.D. as *Gozen*, is undoubtedly (in the opinion of the great Hebrew authority, Ewald, and others) the "river of *Gozan*," by whose banks the captive Israelites were placed. Here also were situated the "cities of the Medes." The *Jews* were carried captive, more than a century later, to a country separated from the Assyrian possessions in Media by several hundred miles.

The North-western boundary of Persia (as of Media in ancient times) is the river Aràs, anciently Araxes, which flows Eastwards into the Caspian Sea from the highlands of Armenia,

overlapping there, for about 150 miles, the upper waters of the Euphrates.

South of the Araxes, then, and behind the upper waters of Euphrates, the "Lost Tribes of Israel" were located at the close of the eighth, and commencement of the seventh, century before the birth of the Redeemer. *Where are they now?* Some people believe that they remained in that self-same region until the edict of Cyrus, and then returned with the Jews, being undistinguishable from the Jews to-day. Others, that their descendants inhabit the mountains of Assyria at the present moment. The testimony of Josephus (that the Ten Tribes did not return with the two) is sufficient answer to the first (see page 33). The anticipations of the prophets are not satisfied by the latter hypothesis. No one can read the first chapter of Hosea, and the corresponding passages in other prophecies, without being assured that Israel, as distinct from Judah, had at the time of their exile a mighty destiny still unfulfilled, which a subsequent dispensation should accomplish.

The first half of the seventh century B.C. was the epoch of the Median revolution against the supremacy of Assyria. Shortly before the year 650 the revolution was definitely successful; but, till then, the one nation was continuously under arms against the other, and anarchy prevailed. At such a time would not a nation with a history, and a future, escape from a position of humiliation? That Israel would readily seize the opportunity to escape, is the only thing possible to believe. That Israel actually did leave the land of her captivity, and go forth to seek afresh her fortune in the world, is the explicit testimony of the one only tradition of their fate, which past ages have handed on to us. This tradition is recorded in the following passage of the Apocrypha (2 Esdras xiii. 40—46): "These are the Ten Tribes which were carried away prisoners out of their own land in the time of King Hoshea, whom Shalmaneser, the King of Assyria, led away captive, and carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen and go forth into a further country, where never mankind dwelt, that they might there keep their law, which they had never kept in their own land. And *they entered into Euphrates by the narrow passages of the river.* For the Most High then showed signs for them, and held still the flood till they were passed over.

For through that country there was *a great way to go*, namely, of a year and a-half ; and the same region is called *Ar-sareth*. Then dwelt they there until the latter time."

Here, then, is a distinct assertion of the escape of the Israelites—leading them from Media, across the upper waters of the Euphrates, into the then thinly populated regions of the *North-west*. It is to the North-west that traces are found of the name of Ar-sareth, which name some commentators (not realizing its meaning, and wishing for something to them intelligible) have "corrected" to *Aretseth*, which signifies in Hebrew, "Lands." To say that the region in which a migrating people settled was called "Lands," would be an ultra-poetical way of indicating that they wandered through many countries. But there is no need to resort to any such conjectural emendation of the text. The name, as it stands, is not difficult to understand. For *Ar* is the Greek transliteration of two Hebrew words meaning severally, "Hill" or "City"; and *Sareth* may well be a local name—so that the whole may mean either the Hill or City of Sareth. To this day one of the tributary streams, flowing from the Carpathians, into the Danube near its mouth, is the River *Sereth*. Near its source, among the mountains, is a City of Sereth. The river itself drains a district of some 300 miles in length by 50 miles in breadth. May not this region have been the Ar-sareth of Esdras? If so, Israel entered Europe about B.C. 650; and their first settlements in the new continent were immediately to the North-west of the Black Sea.

About the year 650 (judging from the chronology of the Lydian and Median monarchies, furnished by Herodotus) the *great Scythian nation*, which had, for some time previously, been settled *South of the Araxes*, crossed that river, and, penetrating the passes of the Caucasus, or skirting the often-frozen Euxine shore-line, migrated into Europe, settling immediately in the land of the Kimmerians, on the *North-west of the Black Sea*. Such, at least, is the account of their movements that Herodotus himself (always careful to verify reports as far as possible) adopts as most reliable. They were a people of such prowess that many legends clustered about their name, and were doubtless continually being enlarged upon by the Grecian traders of the Crimea. One such story associated them with Hercules, whose exploits answer so exactly to those of Israel's hero, Samson. According to themselves, the Scythians were

one of the youngest of nations. Assyria and Egypt had been nations twice as long as they had, if, as they said, their national existence had only lasted 1,000 years to the day when Darius invaded them. That was about the year B.C. 500. Then, they were first a nation about B.C. 1,500—*the very epoch of* the exodus of Israel under *Moses*. Could these be the Israel which had been lost to sight in Asia, at the close of the eighth century B.C.? Herodotus is full of their history, and of their views and customs. Those who lived nearest to Greece—the Getæ—were confident, he tells us, that their God was the true God; and that there was an immortality beyond the grave. Moreover, these were the noblest and most just of all the peoples occupying the Thracian peninsula. The Scythians generally, Herodotus says, were an exception to the unpolished character of the surrounding nations. The poet Æschylus speaks of them as "ruled by good laws." Thucydides (ii. 97), writing about 420 B.C., says that, in respect of military strength, no single nation, either in Europe or Asia, could match them. Herodotus adds:—"They have, in one respect, and that the very most important of all that fall under man's control, shown themselves wiser than any other nation. Possessing no houses but waggons, and carrying these about wherever they go, how can they fail of being unconquerable, and even unassailable?" Passing from the general to the particular—Of the Scythian customs described by the great Greek historian, some point to contact with the Mongolian races of Northern Europe and Asia, some indicate a temporary residence in Media, while *some are plainly of a Hebrew origin*. They had an extreme hatred of all foreign customs, as a nation whose destiny it was to live alone; their religion appeared to be a worship of the elements; while of those who dwelt nearest Greece it is specially recorded, that they believed in One Unseen Supreme Deity. They made booths, like the Israelites. The symbolic griffins, delineated on their tombs, almost exactly resemble the winged lions of Assyria.

Describing their sacrifices, Herodotus says:—"After flaying the beasts, they take out all the bones, and put the flesh into cauldrons; then, placing the bones of the animals beneath the cauldron, they set them alight, and so boil the meat." Professor Rawlinson connects this custom with the Israelitish usage described in Ezek. xxiv. 5:—"Take the choice of the flock, and burn also the bones under it, and make it boil well." So, too, the following from Herodotus:—"Scythia has an abundance

of Soothsayers who foretell the future by means of a number of willow wands," has its counterpart in Hosea iv. 12, "My people ask counsel of their stocks, and their staff declareth unto them." A later writer, Posidonius (quoted in Strabo vii. 3), speaking of the Southern Scythians, says that they actually abstained from animal food from religious motives—recalling to us the restrictions on certain kinds of meat, contained in the Law. Herodotus further adds (iv. 63) that they *never used swine*—the unclean animal of the Hebrews—in their sacrifices, "nor indeed is it their wont to breed them in any part of their country." Do we not seem to be having here a glimpse of exiled Israel, some centuries after their captivity; and in the very district (Southern Russia) in which, no long time ago, tombs were discovered (as noted in the Transactions of the Biblical Archæological Society, vol. iii., part i.) bearing Hebrew inscriptions dating from the epoch of the Assyrian captivity—memorials, therefore, of the House of Israel, not of the House of Judah?

But if their national and religious characteristics serve, in any way, to link the Scythians of Herodotus with the vanished Tribes of Israel, the record of their achievements goes far to confirm this association. The prophet Micah (v. 8) anticipates that "the remnant of Jacob should be *among the Gentiles as a lion* among the beasts of the forest, and as a young lion among the flocks of sheep, who, if *he go through*, both *treadeth down*, and *teareth in pieces*, and none can deliver." In the year B.C. 628, the Scythian armies invaded Media from their recently won settlements in Europe, and, defeating the Medes, became masters of Asia. The *rising power of Babylon* was for twenty-eight years subservient to them. The King of Egypt bought them off with gifts. Herodotus tells us (see the whole account, i., 104—6) that, during this period of their Asiatic dominion they spread ruin on every side. So, too, in 508 B.C. (Hdt. iv.) when the Persian Emperor, Darius, invaded their European country, he was wearied by their tactics into abandoning his purpose, his cavalry was put to flight by the Scythians; and the final conflict was disastrous for the *armies of Persia*. Similarly, the Southern Scythians, known at various times as Getae or Dacians, repulsed the haughty aggression of Greece and Rome; so that there was not one of the four great heathen Empires but experienced the prowess of this nomad nation. And it was this that was foretold of Israel.

Can the parallel be pressed yet closer? Or, rather, has the reader realized how close the parallel is, that has already been established? Nothing has hitherto been said about the name itself which the Scythian nation bore. Subsequently, doubtless, it was a far more widely extended appellation. Possibly, also, the same "nomadic" designation may have been used to denote the wandering tribes of earlier ages. Nothing is indeed known of any instance, in which the "Scythian" name is used prior to the epoch at which Herodotus introduces it. And certainly it is a curious coincidence, to say nothing more, in the light of some passages which have preceded, that the name "Scyth" (pronounced Skyth) recalls the "Scôth," or "Booths," which symbolized the *pilgrim* and *wandering* life of Israel. But the emphatic point is this, that the particular Scythian people, whose prowess is set forth by the Greek historian Herodotus (following the account of their movements which that careful writer credits most), *entered Europe at the very epoch, by the self-same route, and from the identical district of Asia, at, by, and from which journeyed the Israelites of Esdras.* The Scythians left the region to the South of the Araxes, and migrated to the Kimmerian land, N.W. of the Black Sea, in the central years of the seventh century B.C. The Lost Ten Tribes of Israel removed from the region East of the sources of the Euphrates (that is, South of the Araxes, for, as has been pointed out, the two overlap), to the country of Arsareth on the N.W. of the Black Sea; and it was about the year 650 that they would be free to move. The difficulty is, not to trace any possible connection between the Scythians and the Israelites, but to conceive that the two peoples can be anything but one and the same; when *their migration, as recorded by two entirely independent witnesses, was identical in its starting point, identical in its destination, and identical in its date!*

The description, then, which Herodotus gives us of the Scythian nation of his day is a picture of lost Israel 270 years after they were taken into captivity from Samaria. Settled at first, circ. B.C. 650, on the banks of the Dniestr and the Sereth, down to the shores of the Black Sea adjoining, by the date at which Herodotus compiled his history—B.C. 450—they had extended their dominion a considerable distance inland to the North and West. In iv. 101, he tells us that their territory occupied, roughly, a square of 4,000 furlongs each way, with a base on the Black Sea between the Danube and the Don. That dis-

tance is just 500 miles—the identical distance indicated by Herodotus. Measure at right angles to this base, from the Don end, and the right hand side of the square brings you to Moscow. Measure again, on the left hand, and you come to the border of Poland. Marked geographical features answer to these artificial lines. The base is the coast line exclusive of the Crimea, whose inhabitants, Herodotus informs us, were not Scyths. The Don coincides with the greater part of the line on the right, while the Carpathian range of mountains answers to that on the left. The direction of the Scythian square, therefore, as a look at the map will show, was not due North and South, but South-east and North-west; and the upper side practically coincided with a line drawn from Moscow to Warsaw. This North-western limit presents no great natural feature; neither broad river nor lofty mountain range hemmed Scythia in on this side; only the low level watershed, which parts the basin of the Dniepr from the rivers flowing to the regions of the North and West. The marshes, in which rise the Dniepr and its tributaries, originate also the Duna, the Niemen, and the Vistula (some, at least, of its main feeders), which flow *directly into the harbours of the Baltic*, distant only some 200 miles. The Vistula further communicates by continuous water-ways, across the central plain of Germany, with the valleys of the Oder and the Elbe. Thus the way lay abundantly open to the enterprising and valiant Scythian nation, through the centuries which followed on the visit of Herodotus, to cross the Baltic, or penetrate the level stretches of Upper Germany into Scandinavia and Saxony. Geographically, a migration, or rather, a series of migrations, would almost certainly take place from the Scythia, whither the Israelites wended their footsteps in the seventh century B.C., to the lands from which, in the fourth and following centuries, A.D., was peopled Britain.

The English name and language were brought into Britain from the regions of the Elbe and the Danish straits. For the most part, Englishmen have been content to trace their ancestors so far back, which is, indeed, scarcely to trace them at all. The mist of a hoary antiquity is allowed to rest, unlifted, on the opposite shore-lands of the German Ocean, whence, in successive streams, *Angle* and *Saxon* and *Jute* and *Dane* and *Norman* migrated, as swarms from a common hive. They did not look for daylight through the darkness. All is myth. One author

has, however, dared to lift the veil. Sharon Turner had indeed suggested that the Saxon folk had migrated into North-west Europe from the Asiatic side of the Araxes, during the seventh (B.C.), and subsequent centuries. But it has been reserved for M. Paul de Chaillu, who has recently investigated the records of the North, to establish the point, as the result of his eight years' work, now given to the world in his two illustrated volumes on "The Early History, Manners, and Customs of the Ancestors of the English-speaking Nations," entitled, "*The Viking Age*."

The questions, with which this author prefaces his work, claim a place at this point of our treatise. They are these:— How is it that, over every region of the globe, the spread of the English-speaking people and of their language far exceeds that of all the other European nations combined? Why is it, that wherever the English-speaking people have settled, or are at this day found, even in small numbers, they are far more energetic, daring, adventurous, and prosperous; and understand the art of self-government, and of ruling alien people, far better than other colonising nations? Whence do the English-speaking communities derive the remarkable energy they possess? "The impartial mind," writes M. du Chaillu, "must acknowledge, that no country will leave a more glorious impress upon the history of the world than England. Her work cannot be undone; should she to-day sink beneath the seas which bathe her shores, her record will for ever stand, brilliantly illuminated, on the page of history. The great States which she has founded, which have inherited her tongue, and which are destined to play a most important part in the future of civilization, will be witnesses of the mighty work she has accomplished." Where, and what, had this people been before they reached the Island home, from which they have overspread the world? The popular idea, that the devotees of Thor and Odin were idolatrous barbarians is manifestly (our author reasonably suggests) contrary to all that followed on their settlement of Britain. But, indeed, he has collected abundant evidence to prove that, while they were resident in sea-girt Scandinavia, they were civilized with a civilization peculiarly their own. No apology is needed for making full quotations from this, the latest utterance of scientific history on the origin of the people, to which we are all so proud to belong. "This Northern civilization was peculiar to itself, having nothing in common with

the Roman world." "The North was separated from Rome by the swamps and forests of Germania—a vague term given to a country North and North-east of Italy, a land without boundaries, and inhabited by a great number of warlike, wild, uncivilized tribes. According to the accounts of Roman writers, these people were very unlike those of the North; and we must take the description given of them to be correct, as there is no archæological discovery to prove the contrary. They were distinct. One was comparatively civilized, the other was not. The manly civilization the Northmen possessed was their own, which from their records, corroborated by finds in Southern Russia, it seems to have *advanced North from about the shores of the Black Sea*; and we shall be able to see, in the perusal of these pages, how many Northern customs were like those of the ancient Greeks." Abundant evidence of their customs and civilization is afforded by works of art which have survived from times of remote antiquity. "The museums of Copenhagen, Stockholm, Christiania, Bergen, Lünd, Göteborg, and many smaller ones in the provincial towns of the three Scandinavian kingdoms, show a most wonderful collection of antiquities, which stand unrivalled in Central and Northern Europe for their wealth of weapons and costly objects of gold and silver belonging to the bronze and iron age, and every year additions are made. The weapons found with their peculiar Northern ornamentation, and the superb ring coats of mail, show the skill of the people in working iron. A great number of their early swords and other weapons are damascened even so far back as the beginning of the Christian era, and show either that this art was practised in the North long before its introduction into the rest of Europe from Damascus by the Crusaders, or that the Norsemen were so far advanced as to be able to appreciate the artistic manufactures of Southern nations. The remnants of articles of clothing with graceful patterns, interwoven with threads of gold and silver, which have fortunately escaped entire destruction, show the existence of great skill in weaving. Beautiful vessels of silver and gold also testify to the taste and luxury of those early times. The knowledge of the art of writing and of gilding is clearly demonstrated. In some cases, nearly twenty centuries have not been able to tarnish or obliterate the splendour of the gilt jewels of the Northmen." "Objects of unquestionable Roman and Greek manufacture, and hundreds and thousands of coins, of the first, second, third, and fourth

centuries of the Christian era, show the early intercourse the people of the North had with the Western *and Eastern* Roman Empire." Finally, "a careful perusal of the Eddas and Sagas will enable us, with the help of the ancient Greek and Latin writers, and without any serious break in the chain of events, to make out a fairly continuous history which throws considerable light on the progenitors of the English-speaking people, their migrations Northward from *their old home on the shores of the Black Sea,* their religion, and the settlement of Scandinavia, of England, and other countries."

Scythia, then—the precise Scythian territory, that is, which Herodotus describes—was the home of the ancestors of the English. Odin (who, amongst all the divinity that hedges in his name, is proved, by incontestable evidence, to have been a man) was, according to the universal tradition, a Scythian leader of a mighty host of Scythians; who, starting from Asgard—that is, Kiev on the Dniepr, the central river of ancient Scythia, and not far distant from the Arsareth of Esdras—passed through Russia and Prussia, skirting the Southern shore of the Baltic, and pressing the tribes which lived there on to the Roman Empire, until they themselves occupied and settled Saxony on the lower Elbe and the other Scandinavian lands to right and left of the Danish Straits. From South-east to North-west lay the route of the Scythian warriors, from the Black Sea to the German Ocean; from South-east to North-west also lay the route of Israel, from the Caspian to the Euxine. The Israelite movement recorded by Esdras (identical, as it manifestly is, with that of the Scythians described by Herodotus), and the Scythian movement under Odin and his fellows, referred to in the Northern traditions, and borne out by the latest authority, M. du Chaillu—these two are the two strong centre links of the four-link chain binding Palestine to Britain. That Israel was led captive to the Caspian, and that the Northmen crossed the German Ocean to people Britain, no one doubts. So the chain stands complete. *Link the first*, from Samaria to the Gozan; *link the second*, from the Araxes to the Sereth; *link the third*, from the Dniepr to the Elbe and the Danish Straits; *link the fourth*, across the ocean into Britain. As far as history can speak upon a subject affecting times and countries, where continuous written record did not exist, history is emphatically on the side of the argument which asserts that, the Israel exiled seven hundred years before

Christ was born has been found, after the commencement of the Christian era, in the British Isles.

But the English are of German origin, and English is a dialect of German, some one will say. Is Germany, then, one with Britain in this destiny of greatness? Now, in the first place, Germany is (what Britain has never been) an incoherent agglomeration of heterogeneous nationalities, bound together for a season by a common speech, and a common dread. But even the community of speech is not so marked, as it is between the different sections of British life. More than dialectic variations separate the people of Hanover from the mountaineers of Bavaria and the Tyrol. Nor is any form of German essentially akin to English. Words there are indeed, and many of them, which are identical in the two languages. But, can two languages be more different in idiom and grammar? Surely, the position of the verb at the close of the sentence, and the complex genders and terminations are sufficient to mark off the German as distinct.

To take a parallel instance from the past:—read a page of Hebrew, and then a column of Assyrian inscriptions; and you will find numbers of words common to the two, but in almost every sentence the position of the verb in Hebrew is the position it holds in English; while in the Assyrian, it holds the same position as the German. Possibly the dominant Germans, who were so long associated with the Anglo-Saxons were the Assyrian conquerors of Israel. At any rate, similarity in speech is declared, by leading authorities in philology, to be an indication of *social contact* only. Some go so far as to say, that language is never any test of race.

The venerable Bede, and the erudite linguist Latham, independently assert that the continental English left none of their kith and kin behind them, when they migrated from the German coastlands into Britain. The Saxons of the so-called Saxony of to-day are a totally different people.

The removal of the English element from Germany is evidenced by the political developments of the latter country. The German Emperor is the head of a system of military rule, on account of which, many of the subjects of his empire become naturalized across the seas. Victoria governs a people whose watchword is Liberty—*a people chosen,* like *the chosen people* of old, to bless the world. What nation fills up the empty places of the earth with its colonies, but Britain? Whose language is

going on, with rapid strides, to become the language of the world, if not the British ?

That world-wide language—different as it is, in its final outcome, from the language of the Jews, inasmuch as in the course of ages it has incorporated words from many tongues, and made them all its own—is Hebrew in many of its roots and in much of its arrangement.

Old Anglo-Saxon words, for instance (see Appendix B of Dr. Aldersmith's *Fulness of the Nations*), are found side by side with Hebrew words in the early Gothic version of the New Testament, made by Bishop Ulfila, in A.D. 360. The Rev. Jacob Tomlin, in his *Comparative Vocabulary of Forty-eight Languages*, asserts that about a quarter of the words in Saxon bear an affinity to Hebrew. He adds, "Not only in words does this close affinity exist between our original mother tongue and the Hebrew, but in the arrangement of ideas, and in the simple structure of the sentences, it has also a near agreement." Tyndal, in prefacing his translation of the Bible, says: "The properties of the Hebrew tongue agree a thousand times more with the English than the Latin." Of Welsh, a clergyman in the North, Fellow of Trinity and a high Wrangler, told the present writer that having already studied Hebrew, he was now beginning to learn Welsh, and found that in formation of words and phrases, as well as in vocabulary, there were many striking resemblances between the two. From the Saxon and the Keltic is formed the British language of to-day. This and the Hebrew, then, are close akin.

But if it were not so, and accepting the generally received definition of English, as a subdivision of the "Teutonic" branch of the "Aryan" family, and Hebrew as a member of the "Semitic" group; it is now universally admitted by leading philologists that Language is no test of Race, but only of Social Contact. The great standing example of this truth, which has so tardily impressed itself upon the minds of Professors of the Science of Language, is found in the several subdivisions of the "Romance." French, Italian, Spanish, Portuguese, the Romansch of certain districts in the Alps, and the Roman of the Lower Danube, are all derived from Latin. Roman soldiers, settled in the provinces, may be answerable for some small proportion of the inhabitants. But it is notorious that, in the main, the population of France, Italy, Spain, Portugal, the Alpine districts and Romania is of

Keltic, Teutonic, or Slavonic origin; and distinctly not of Roman. But, if Language be any test of Race, then Frenchmen, Spaniards, and the rest should decidedly be as Roman in blood as they are Latin in language.

If language be any test of Race, then, also, the Jews of the days of Maccabees and of our Lord must have been Chaldeans or even Greeks. For (see again the long and interesting *quotation* in Appendix B of *The Fulness of the Nations*)—"What was the effect of the Chaldean captivity on the language of the Jews? A more pertinent question could not be asked. The answer of Dean Prideaux (part ii., book 8) ought to astonish our objectors :—'*Common people, by having so long conversed with the Babylonians, learned their language and forgot their own.*' And this, mark, in the space of two generations, and with Hebrew writings in their hands! Yet, forsooth, some simple-minded persons expect to find the Ten Tribes somewhere talking ancient Hebrew! Could absurdity go further? But more. Though going back to their old-loved Jerusalem, the Jews continued to speak Syro-Chaldee after. Hence, when Ezra (Neh. viii. 4—8) read the law to the people in Hebrew, he had to employ interpreters to render it to the people in Chaldee; and for the same purpose the Chaldee 'Targums' were subsequently made. Yet the poor Ten Tribes are expected to keep up their old Hebrew! But a further fact as to the effect of foreign intercourse on the Jews must be noticed. Vast numbers of them, and those of the most intelligent, spake neither Hebrew nor Syro-Chaldee, but Greek. Hence the Septuagint Version of the Old Testament became the one in common use amongst the Jews, as the quotations from it in the New Testament show. To all intents and purposes the old Hebrew became *a dead language* among the Jews themselves after the Babylonish captivity. It was, and is, mainly kept up for religious purposes, like Latin among Romanists. The Jews of to-day speak English in England, German in Germany, French in France. And where they abandon the Hebrew faith, as Bishop Titcomb has shown, they give up the Hebrew language entirely. But the Ten Tribes generally had abandoned exact Mosaicism long before the Assyrian captivity took place."

"The comparison we have thus instituted," continues this writer (the Rev. R. Douglas), "proves this, that as the Jews adopted the language of Babylon, their brethren of the Ten

Tribes would all the more *adopt the language of the Medes, or old Armenian;* which, as Max Müller, Klaproth, Neumann, Sir H. Rawlinson, and others, have shown, was of the Aryan or Indo-European, not of the Semitic stock of languages."

It follows, then, that "Aryans" in speech are by no means necessarily "Aryans" in blood.

But "Aryan" and "Shemitic," what are they? Of old, both were grouped under one common heading, to wit, "Caucasian;" descriptive of the finer races of the world—the races in whose midst appreciation for the beautiful, and reverence for the divine, have been at all times nurtured. "Caucasian," "Mongolian," and "Hamitic" was the old-fashioned three-fold division of the world's peoples, which seems (although all questions of race and language are involved in intricacies, which recent researches are only now unravelling) to answer to the three-fold division of the families of Noah. Be this so, or not, ethnologically the *Caucasian*, and scripturally the *Shemite* family, contains the premier races of the world. Good laws and noble instincts have been manifested in the Caucasian nations, whether of West or East. How has it so been, except by inspiration from on high—that presence of the Divine, which was to be ever dwelling in the "tents of Shem"? Thus, "Caucasian" covering both the Aryan and Semitic of modern phraseology, the "Aryan" races are of Shem, and "Aryan" is only another development of Shemitic. It follows, that a Hebrew race discovered three thousand years later, speaking an "Aryan" language, may be really only speaking its own language in another stage. If Scripture, then, suggests that Israel is in Britain, history (we have seen) emphatically supports the suggestion; and if history be on the side of this seemingly strange belief, language has no argument to urge against it.

Neither does the Shew of our Countenance witness against the possibility of a Hebrew origin for Englishmen. Objectors cast in our teeth our *Non-Jewish features*. But there may well have been, from the first, a characteristic difference in looks between the Ephraimite and the Jew; while the Western Jew, as at present men mostly know him, is by no means a true original representative and type of his race. Edomite, Syrian, and other blood (of Josephus, Antt. xiii. 9), was from time to time mingled with the Jewish, after the return from the Babylonian captivity. David was "ruddy, and withal of a beautiful

countenance, and goodly to look upon." Esther was "fair and beautiful." Holman Hunt, in one of his pictures, depicted our Lord with a clear olive-tinted skin, blue eyes, and auburn hair. When asked why he had not given Him 'Jewish features,' he is said to have replied, "that after careful study and observation in the country, he believed that the type of the nation then approached nearer to the Anglo-Saxon than any other, except that the warmer climate of Palestine gave a more olive tint to the complexion."

Sir J. Gardner Wilkinson (Ancient Egyptians, ii. 198) asserts that "the Jews of the East to this day often have red hair and blue eyes, with a nose of delicate form, and nearly straight, and are quite unlike their brethren of Europe; and the children in modern Jerusalem *have the pink and white complexion of Europeans. It is the Syrians who have the large nose that strikes us as the peculiarity of Western Israelites.* This prominent feature was always a characteristic of the Syrians, but not of the ancient, nor of the modern, Jews of Judea." So then, if History be on our side, and Language has nothing to say against us, Physiognomy is also dumb, or whispers that our story, strange though it be, is true.

Corroboration of our argument may be at once discovered in the fact, that it is Britain who protects the Jews and takes thought for the Holy Land. The sons of Judah, driven in thousands from the dominions of the Czar, and harassed in almost every country of Europe, find a ready asylum in the lands of Liberty, across the German Ocean, and beyond the Atlantic. Jews are honoured here equally with subjects of British birth. The present reign has seen a Jew Sheriff of London, a Jew Lord Mayor, and a Jew Prime Minister. But a little while ago, a Jewish lady, still worshipping in the faith of Judah, although wedded to one of the leaders of the nobility of Britain, was laid to her rest amidst universal expressions of regret; and foremost amongst the personages represented were the Queen, the Prince of Wales, the Prime Minister, the ex-Prime Minister.

The ships of Tarshish, in which, as foretold in Holy Writ, the Jews shall be restored to Palestine, are admitted, by prophetic commentators not inclined to British-Israel views, to be the powerful navy of Great Britain. And if it be the future work of Britain, to take back to the Lord's land this manifest remnant of His people; so, too, it is her obvious

destiny to control, occupy and develop the Land itself. The convention made by Disraeli with Turkey, in 1878, secures to this country the right to intervene for the protection of the Asiatic dominions of the Porte, in case of further Southward aggressive movements by the great Empire of the North. The control of Palestine is ours to assume, when events are ripe for such assumption. But more, the Holy Land in all its area, from Beirut and Lebanon to the recently discovered Kadesh Barnea and the border of modern Egypt, has been traversed, explored, and surveyed by British engineers, and British draughtsmen; so that now, any pupil of our English schools can follow on the map the details of the campaigns of Joshua, and plan out the precise area of the future enlarged Jerusalem. The stones, the very dust and rubbish, of the Jerusalem of the past, have been penetrated and recovered by Englishmen. It was foretold by the Psalmist that this, when it took place, would be a sign that Zion's desolation was well-nigh over. From the river of Egypt to Gaza and Beersheba, England already controls, as part of her Egyptian protectorate. Thence to Damascus and the entering in of Hamath, she has explored—every hill and valley, nay, every ruin of the past. From Lebanon to Euphrates (the remainder of the land as originally promised to Abraham) is included under the defensive protectorate of Syria. Earnest students of the Scriptures may, therefore, be pardoned, if this marked interest of Britain in Israel's land rivet their attention to the belief, that Britain itself is the Israel to which (in common with Judah) the Land belongs.

CHAPTER VIII.

THE NATURAL, AND INGRAFTED, BRANCHES OF THE GOOD OLIVE TREE.

EVERY student of Holy Writ who reads his Bible after the manner of an ordinary book, by commencing at the beginning, and reading through to the end, must admit that in olden time, the Hebrew nation itself was the Church of God. St. Stephen, speaking before the Jewish Sanhedrim, speaks of this Church as "the Church, or congregation, in the wilderness," and, there can be no doubt, refers to Israel; and Israel (not the House of Judah merely, nor the Levitical priesthood) was the ancient Church of God.

To this nation and Church only pertained the adoption, the Shechinah, the covenants, the giving of the law, the service of God and the promises; and *unto them* were committed the oracles of God (Rom. iii. 2; ix. 4). "He sheweth His word *unto Jacob*, His statutes and His judgments *unto Israel*. He hath not dealt so with *any nation*, and as for His judgments, *they* have not known them" (Psa. cxlvii. 19, 20). Such was the unique position of Israel in Old Testament times. She was *the* Church of the living God, raised up by Jehovah to be *His* witness in the world; and what has been stated applies, not to Judah only, nor to Levi only, but to the whole people of Israel.

Now the continuity of this Church as God's witness in the world has never been broken: for it is evident, from the Epistle to the Romans, that although the Gentiles were admitted into the covenanted blessings forfeited by the House of Judah, yet still no Gentile Church was formed; but Israel, as in the old, so in the new dispensation, is the dispenser of God's mercies. The "Gentile Church" theory finds no place in Holy Scripture. St. Paul (Rom. xi.) distinctly sets forth this great truth. He asks the pungent question, "Hath God cast away His people?" and the reply is No! "God forbid." And he then, under the

figure of a "Good olive tree," the "First Fruits," the "Lump," the "Root and the branches," all of which are equally represented as "holy," sets forth the state and condition of the Church of God in his day. "The good olive tree" represents Israel, the visible Church of God, the repository of His oracles and ordinances, the tree which His own right hand planted. The "Root" itself, from which the tree sprang, was Abraham, the father of the faithful: the "Natural branches" represent his seed. *Some* of the branches were broken off because of unbelief:—to wit, the House of Judah; "and thou," that is the Roman Church, being a *wild* olive branch wert grafted in among the branches—among what *branches?* The *natural* branches which remained; and these natural branches, we have seen, were Israel (when Gentiles were converted or proselytized, they were grafted into this tree, in Old Testament times by the rite of circumcision, and in Christian times by that of baptism). The Apostle noted a tendency on the part of this wild graft to boast and exalt itself, and he rebuked it in the following words: "Boast not against the branches; thou bearest not the root, but the root thee"; so that it partook only of the "Root and fatness" of the olive tree, by being *united* to the tree, which was Israel.

That the Church of God is *not* Gentile is evident, because, if the root and natural branches be Israel, the grafting in of certain Gentile or wild branches cannot make the tree and root, wild or Gentile. No amount of grafting in will change the nature or character of the root or stem of a tree; it remains just what it was before. And again, anyone acquainted with horticulture knows well that a wild graft *remains a wild* graft, although it partakes of the fatness of a good tree. If some of the branches were broken off and wild branches grafted in their place, the root or tree does not become wild. Why, then, are we taught that the Church of God is now purely Gentile? Neither are we taught in Scripture that this wild graft would grow so wonderfully, as quite to extinguish and shut out of view the natural branches; on the contrary, a caution is given, and a warning to continue in God's goodness, otherwise "thou (the ingrafted branches) also shall be cut off." So that Israel continues to be the visible Church of God, in unbroken continuity, to this day; and the Gentile Churches are but wild branches grafted in. St. Paul sets before these Gentile Christians another great truth—*viz.*, that "blindness in part is happened to Israel, until

the fulness of the Gentiles be come in." *This* part of Israel, before mentioned as broken off,* is *blind*, and will remain so, until Ephraim's promised fulness, spoken of in Gen. xlviii. 19, be accomplished.

Moreover, Israel continues "*a nation;*" for when some of these branches were broken off, our blessed Lord declared judgment in these words:—"The kingdom of God shall be taken from you (that is, from the House of Judah), and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43, see pp. 74, 75). By the oath of Jehovah, it could not be given to any but to the seed of Israel; if taken, then, from Judah it must be transferred to Israel. Now, says Christ, "Whosoever shall fall upon *this stone* shall be broken; but on whomsoever it shall fall, it will grind him to powder." What stone? To what does Christ refer? Is it not "the nation" before alluded to?

The prophet Daniel, in that wonderful chapter (chap. ii.), under the figure of an image representing Gentile supremacy stretching over a period of Seven Times (or 2,520 years) speaks of a stone, which smites the Gentile image and destroys it; and afterwards, grows into a great mountain, and fills the whole earth" (see p. 67). He tells us, in the seventh chapter (which is parallel with the second), of the great Roman Apostacy, symbolised by the little horn having "eyes like the eyes of a man, and a mouth speaking great things"; and foretells the destruction of that very Church, the Gentile graft; and of the kingdom and dominion and greatness of the kingdom under the whole heaven, being given unto the saints of the Most High. Here, then, we see Israel, the nation and the Church of God, all victorious. The Bride, the Lamb's wife, is called to the marriage supper of the Lamb; and the Apostate Church, with her boasted authority and pretended claims, Babylon of the Apocalypse, the wild olive of the epistle to the Romans, is cut off and destroyed, together with the supremacy of the Gentile nations. Israel, upon Judah's rejection of Christ, still held aloft the light of God; and so, in unbroken continuity, the Church of God from Abraham to this

* "*Broken-off*" branches *cannot* bear any fruit (the Jews were the broken-off branches); the natural branches, that remained on the tree, and the ingrafted branches (as long as they partake of the root and fatness of the good olive tree), are fruitful. *Israel* was to "blossom and bud," and to "fill the face of the world with fruit" (Isa. xxvii. 6); the "*nation* bringing forth the fruits thereof," to whom the kingdom was given by Christ (Matt. xxi. 43).

present time has continued: and this Church, we once more repeat, is Israel, the literal seed of the Patriarch. This truth surely is a grand master weapon with which to meet the claims of the Church of Rome.

The Israelites are spoken of in Scripture as an holy nation, a kingdom of priests, a peculiar people (Exod. xix. 5, 6), a separated people (Exod. xxxiii. 15—16); His chosen ones (1 Chron. xvi. 13). And, as a people, Jehovah speaks of them as "Jacob My servant" and "Israel whom I have *chosen*," and describes them as His witnesses (Isa. xliii. 10); of them, Moses declared "the Lord's portion is *His people*, Jacob is the lot of His inheritance" (Deut. xxxii. 9); they are further spoken of as His sheep (Ezek. xxxiv. 30, 31). His flock, His people, His heritage (Jer. xii.), His firstborn (Jer. xxxi. 9).

Where, then, are these people to be found? Who amongst the nations *occupies now* the position, which Jehovah assigned to Israel for ever?

Hear the *blind* testimony of our National Church, as she speaks to us through our Prayer Book; and note what the British people lay claim to by her; for she speaks throughout as though she were Israel in her Liturgy. Hear the people; through all the land, say, "We have erred, and strayed from Thy ways like lost sheep," and pray the Lord to spare and restore them. Hear the minister, in the very words of Ezekiel xviii. 30—32, to Israel (represented then by the House of Judah), declare that the Lord "desireth not the death of a sinner, but rather that he may turn from his wickedness and live," and then, implore that the Holy Spirit, distinctively promised to this chosen race, should be given to us, to enable us to do this. Again, in the "Venite," we declare what, if we be not descended from Israel, is absurd. *We* are the Lord's people, "*the people* of His pasture, and *the sheep* of His hand," and that *our fathers* grieved Him in the wilderness.

In the "Benedictus" we bless Jehovah, the "*Lord God of Israel*," in that "He hath visited, and *redeemed His* people; and hath raised up a mighty salvation for us; in the house of His servant David . . . . that *we* should be saved from *our* enemies . . . . to perform the mercy promised to *our* forefathers, and to remember His holy covenant; to perform the oath which He sware to *our* forefather Abraham, that He would give *us*; that we being delivered out of the hand of our enemies; might serve Him without fear."

In the "Magnificat" we magnify the Lord—for what? that He, "remembering His mercy, hath holpen *His servant* Israel; as He promised to *our* forefathers, Abraham and his seed, for ever." In the "Cantate" we sing unto the Lord for remembering His mercy and *truth toward the House* of Israel, and all the ends of the world have seen the salvation of *our* God. In the "Nunc Dimittis" we declare that our eyes have seen His salvation, "which Thou hast prepared, before the face of all people; to be a light to lighten the Gentiles; and to be *the glory of Thy people Israel.*" In the "Jubilate" we say that "the Lord He is God," and "*we* are *His* people and *the* sheep of His pasture." Again, in the "Te Deum," "O Lord, save *Thy* people; and bless *Thine* heritage. Govern *them*; and lift *them* up for ever." Now these are all specific terms which belong to Israel, and to no other people. Again, we entreat, "Make *Thy chosen* people joyful. O Lord, save *Thy* people, and bless *Thine inheritance.*" "Give peace in our time, O Lord." "Because there is none other that fighteth for us, but only Thou, O God." What right have we to say this if we be not the House of Israel? Only for the lineal House of Israel, "His servant," "His people," "His heritage," did God ever promise to fight in these latter days (Isa. liv. 17).

In the Litany we pray, "Spare *Thy* people, whom Thou hast *redeemed* with Thy most precious blood;" Israel was to be *redeemed*—bought back; redemption is one thing, and salvation is another; the former applies to Israel. We repeat the words, "We have heard with our ears, and *our* fathers have declared unto us, the noble works that Thou didst in *their* days, and in the old time *before* them!" What "fathers" are here meant? Were they the Druids, or our Anglo-Saxon idolaters? We also cry, "*O Son of David*, have mercy upon us;" and if a Canaanitish woman once used this plea, and got no answer, because she had no claim on that ground, not being an Israelite, shall we, if we be not Israelites, expect to be heard on the same plea?

In the Thanksgiving Services, in that "for rain," and in that "for deliverance from plague," expressions which apply *only* to Israel, also occur. In the Communion Service the Ten Commandments given to Israel are rehearsed, and the prayer put up that these laws may be *written* in *our* hearts; and, it must be borne in mind, this is not merely the prayer of individuals, but of the nation, from the National Prayer Book; and to whom, but to

Israel, did the Lord promise to write His laws in their hearts (Jer. xxxi. 31—33)? In the prayer for the Queen, the minister asks Almigh'y God to so rule her heart "that she (knowing *whose minister she is*) may above all things seek Thy honour and glory; and that *we*, and all her subjects (duly considering *whose authority* she hath) may faithfully serve, honour, and humbly obey her, *in* Thee and *for* Thee, *according to Thy blessed Word and ordinance.*" To whom can this apply but to Israel? Over no other nation was the Lord King (Deut. xxxiii. 5; 1 Sam. viii. 7; xii. 12; 1 Chron. xxix. 23). He was King of Israel, not of a spiritual but of a literal Israel, and Solomon, &c., were but His viceroys, for they "sat on the throne of the Lord" merely as His deputies.

Again, in the following prayer, we ask God "so to dispose and govern the heart of Victoria, Thy servant, our Queen and Governour . . . that she may ever . . . study to preserve *Thy people* . . . in wealth, peace, and godliness."

Does the "*Thy people*" here refer *only* to those who are true Christians or does it refer to the whole nation? If so, why do we call the whole nation "*Thy people*," unless they be Israel? (see page 76).

In the Matrimonial Service some remarkable truths occur. To Israel God promised a multitudinous seed, and our Marriage Service invokes this fruitfulness. The Psalm declares that "thou shalt see thy children's children, and *peace upon Israel.*" "O God of *Abraham*, God of *Isaac*, God of *Jacob*, bless these *Thy* servants," prays the minister, "and as Thou didst send *Thy* blessing upon Abraham and Sarah . . . *so* vouchsafe to send Thy blessing upon these *Thy* servants."

If we turn to the Collects, Epistles, and Gospels, in four cases the Old Testament Scripture is appointed in the place of the Epistle. The first, that for Ash Wednesday, is from Joel. "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly . . . . spare *Thy* people, O Lord, and give not *Thine heritage* to reproach, that the heathen should rule *over them.*" The second is for Monday before Easter (Isa. lxiii.). "Doubtless Thou art *our* Father, though *Abraham* be ignorant of us, and *Israel* acknowledge us not. Return for *Thy servant's sake, the tribes of Thine inheritance.* Our adversaries have trodden down Thy sanctuary. *We* are *Thine. Thou* never barest rule over *them: they* were not called by *Thy* Name." The third is for the Tuesday before Easter; and the fourth, for

the twenty-fifth Sunday after Trinity, is enjoined to be read *always* on the Sunday next before Advent, and it is a notable Scripture (Jer. xxiii. 5). It sets forth *the* King reigning, His Name, the consequence of His rule: Judah saved, and Israel dwelling safely; and it contrasts the coming out of the Land of Egypt with the coming of *the House of Israel*, *out of the north country*, and from all the countries wherein they were scattered, and they shall dwell in their own land.

Again, in the Commination Service we openly and avowedly confess ourselves *to be* Israelites; the minister exhorts us thus, "Make *you* new hearts and a new spirit; Wherefore will ye die, *O ye House of Israel*;" then kneeling down we pray, "O be favourable and gracious *unto Zion*; build Thou the walls of Jerusalem"; again, "be favourable unto Thy people . . . and let not *Thine* heritage be brought to confusion." In the service of the 20th of June, in the prayer for the Communion Service, are these words, "And that these blessings may be continued to after-ages, *let there never be one wanting in her house* to succeed her in the Government of this United Kingdom (see Jer. xxxiii. 17—22; Psa. lxxxix. 20—37; 2 Sam. vii. 15—19. 25—29), that *our* posterity may see her children's children, and peace *upon Israel*, So *we* that are *Thy* people and sheep* of Thy pasture, shall give Thee thanks for ever, and will always be shewing forth Thy praise from generation to generation."

Now, are these terms, expressions, and sentiments, put into our mouths by the National Church, to be taken *literally* or *spiritually?* If only *spiritually*, then, a greater piece of presumption never entered the heart of man, than to take in a wholesale manner, promises made to Israel and to no other nation, and to apply them to the British National Church and people. If they are to be spiritually considered, what are they worth? They are promises to a *literal* people; and, if we spiritualise them, they can apply to no single nation, but to every nominal Christian nation; and then, they become in our mouths

* Dr. Aldersmith, in his book, "The Fulness of the Nations," well remarks:—"'*Sheep*,' in the Old Testament, is nowhere used as a symbol of Gentiles, but of *Israelites*, and of them in the most emphatic manner. See Psa. xcv. 7:—'We are the people of His pasture and the *sheep* of his hand.' '*My people* hath been *lost sheep*' (Jer. l. 6). 'I will search for My *sheep*, and will seek them out' (Ezek. xxxiv. 11). 'The *House of Israel* are *My people*, saith the Lord God. And ye *My sheep*, *the sheep of My pasture*, are *men*, and I am your God' (31). 'All we *like sheep* have gone *astray* . . . for the transgressions of MY PEOPLE was He stricken' (Isa. liii. 6—8)."

mere empty phrases, because then, are we no more the *heritage* of the Lord, than any other nation; and, of course, if you spiritualise Israel, you are bound to spiritualise Assyria, Egypt, Edom, Moab, Syria, Philistina, Tyre, Gog, and Magog, and so on; for if Jacob must be treated thus, so must Esau. And, whatever we may call it, this spiritualising explains away the promises of God, and makes them unreal and empty things. By all means apply truths in a spiritual sense for the good of the soul; but remember, these truths can only be based upon literal facts. Suppose we were to spiritualise everything we do and say, suppose we were to *spiritually* support all our charities, do it *after a spiritual and heavenly manner*, and tell people whom we have promised pecuniary assistance, "You must take the will for the deed;" where would these charities be? And where, may we ask, is the truth of God under this treatment? This popular mode of spiritualising truths has done more to gender and propagate infidelity than almost anything else. If the prayers of our National Church mean anything, they must be taken in a literal sense; and in a literal sense the witness of our great National Church is, that we are Israel.

If, then, these expressions are to be taken literally, how, may it be asked, can a converted heathen use them, except in a spiritual sense? St. Paul teaches us that the heathen are *adopted*, by faith, into the family and household of God, by the Israelitish rite of baptism. Those *not* of the lineal seed (as well as those who are of the lineal seed) of Israel are *admitted* to church privileges by the rite of baptism, whereby they can claim the *spiritual* promises; just as in Old Testament times a stranger, *not* of the seed of Israel, if he would enjoy the privileges and blessings of Israel, *must be* circumcised (see Ex. xii. 48; Gen. xxxiv. 14—16; Isa. lvi. 6—8). It seems to have been customary also *to name* a child when it was circumcised (Luke i. 59), and it seems also to have been the custom for young people about the age of twelve to have accompanied their parents to the passover. About which age, it is customary for the children in the National Church to ratify the promises and vows, made for them at their baptism. Thus, there seems to be a marked analogy between the Old and New Testament rites. Again, the promises of God to Israel *temporally* become the possession of those, not of the seed of Israel, by naturalisation; thus Rahab and Ruth were admitted by marriage into the family of Israelites, and enjoyed all their privileges; and hence, if a

convert to Christianity desires to secure the temporal, as well as the spiritual, privileges of Israel, he must become naturalised; and subject himself to its temporal, as well as its spiritual laws.

These terms and expressions of our National Prayer Book *must*, then, be understood in a literal sense as applying to the lineal seed; and thus is fulfilled, in our Church and Nation, that Scripture which says:—"I will bring the *blind* by a way that they knew not: I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them" (Isa. xlii. 16).

"Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but My servant? or deaf, as My messenger that I send?" (18, 19). Soon may the words be fulfilled:—"Bring forth the blind people"—viz., the House of Israel—"*Ye are My witnesses, saith the Lord*" (xliii. 8, 10).

CHAPTER IX.

THE SIMPLICITY OF BRITISH-ISRAEL TRUTH.

SIMPLICITY is defined in the Imperial Dictionary, by "singleness, the state of being not complex or complicated, or plainness—*i.e.*, freedom from abstruseness, not difficult to be comprehended or understood." British-Israel Truth answers in every respect to this definition. It deals with the phenomena of the Bible in a way at once simple and intelligible, plain and clear, not abstruse, and not hard to be understood.

The Bible is God's Infallible Word. In it God speaks to man in human language, and it must therefore be interpreted on principles analogous to, though not identical with, those by which men interpret an ordinary human book. Not that it must for a moment be forgotten that the Spirit of truth must guide us into all truth. Still, it will be admitted, on all hands, that the Divine Author of inspiration has made choice of such words, phrases, and figures as would most simply, clearly, and duly convey His mind and meaning to the human understanding.

In the narrative, or historical, parts of the Old Testament, there is not, nor ought there to be, with due care and attention, any dispute or any difficulty. It is a record occupied mainly with God's chosen nation, Israel, and other nations only subordinately and secondarily ; presenting, in its unbroken continuity, a perfect unity of plan and purpose on the part of God, and enlarging our conceptions of His adorable wisdom and holiness, sovereign power and grace.

The same holds good of the predictive or prophetic portion of the Old Testament.

In their interpretation and explanation of the prophecies of the Old Testament, commentators have traditionally departed from simplicity, and involved it in needless uncertainty and confusion.

Undoubtedly, the prophecies are such as no human foresight could have discerned, and must have been imparted to the writers by the direct revelation of the Spirit of God. It is He who spake by the mouth of His holy prophets which have been since the world began. "The mouth," says Bishop Pearson, "the instrument, the articulation, was theirs, but the words are God's." Still, they are words. The language is human, and God has said exactly what He meant. Now, the simplicity of British-Israel Truth is here conspicuous. It insists upon and maintains the *literal* fulfilment of the prophecies, taking the language in its simple, obvious, and grammatical sense and meaning, according to ordinary and common use of the terms, always remembering that prophecy is history anticipated.

Here is a principle at once simple, sure, and satisfactory. There is nothing in it abstruse, recondite, or mystical. It takes prophecy as to persons and peoples, places and periods, and understands it to mean *literally* what it says. Of prophecy, as of all Scripture, Hooker's celebrated dictum is most true, "Where a literal interpretation will stand, the farthest from the literal is generally the worst." And inasmuch as every book of the Bible has been penned by Hebrew fingers, and as every prophecy in the Old Testament was written for that people, and given and committed to them, as were the other Oracles of God ; and as all Old Testament prophecy concerned them and their Messiah, primarily and pre-eminently, and other peoples only subordinately and secondarily ; the simplicity of British-Israel Truth is seen in this, that it gives to Abraham and to his seed their rightful share of the prophecies : or, in other words, the share given to them by Jehovah Himself, that is, almost the whole. But it may be asked, Is no spiritualising of the prophecies to be allowed ? The answer is, unquestionably it must, and great may be the spiritual profit and edification thereof ; but it ought to be borne in mind that, after all, *it is spiritualising*, and must not be permitted to depose the literal interpretation, or else one main purpose of God, in vouchsafing these prophecies, is frustrated, and so far a blessing forfeited.

That such a caution as this is needed is evidenced by the fact that, half a century ago, the Rev. T. S. Grimshaw, the well-known Rector of Beddenham, in dealing with the subject of "Israel Restored," felt constrained to speak of men spiritualising the promises as "that paralysing system of interpretation, which ascribes all the promises to spiritual Israel, instead

of allowing their primary application to the literal seed of Abraham." In this way the plain meaning of words has been violated and perverted; and an attempt made to defraud the original claimant, the heir by promise, by descent, and by a grant and tenure confirmed to him by the oath of God, of his inalienable right to the covenanted mercies of God.

So the late Professor Birks, in a course of lectures on Israel restored, wrote concerning the prophecies which relate to Israel: "They are clothed in simple language; they stoop to our earthly estate; they are imbedded in the facts of history, and confirmed by visible earnests of their truth."

"To the special and sanctifying power which they share with all the Divine promises, they add the intense reality of persons and scenes and places, which are within our reach, or even before our eyes. They reveal to us a counsel of God plainly fulfilling itself on the face of the world. They show us a country marked off, a people separated, as the visible witnesses, first, of His just severity against sin; and then of His overflowing mercy and unchangeable goodness. The spell of infidelity is thus broken which would keep our world separated from heaven, and the golden links are seen already in belief which will shortly bind them together in perfect union."

"With a variety and fulness of truth, which opens a boundless field for hope, meditation, and prayer, there is in these predictions (*i.e.*, as distinguished from the mystic visions of Daniel and St. John) a simplicity (mark the word) which the meanest Christian may understand."

One more testimony will suffice. It is that of the late and honoured clergyman—the Rev. J. C. Goodheart—so long and so worthily associated with the Society for Promoting Christianity among the Jews. He said:—"We find many more Christians who no longer read the prophecies under the impression that they are not to be understood, except through the intervention of a spiritualising alchemy, and that, without this, these Scriptures cannot afford any nourishment to the child of God. We see them recurring to the Old Testament in all its plainness, marking its historical facts and statements, looking at its clear type, observing its full and precious promises and prophecies, and taking it up in its plain, simple, and historical meaning and grammatical sense, and not wresting and turning it this way or that, just to serve a spiritual turn, or to afford a little comfort to the individual believer. Not

that he now loses the comfort from such portions of God's Word, but he enjoys it with infinitely greater propriety and preciousness when he takes the literal, as well as the spiritual sense, and when he acknowledges and recognises the plain and grammatical sense of the record."

But it is easier to preach than to practise; and, as an old writer puts it, "A sermon is not preached till it is practised." These good men, who spoke thus fifty years ago with no uncertain sound about the *literal* interpretation of prophecy and its simplicity, and saw the vast distinction in the Word of God between the Ten-tribed House of Israel and that of Judah, or the Jews; and who would not allow that the Jews, but two-twelfths of God's elect nation, should be taken as including among them the other ten-twelfths, by failing to carry out the simple and sure rules and principles laid down by themselves, with such clearness and cogency of reasoning, missed the mark, which British-Israel Truth has hit and attained. They knew that the Ten Tribes had to be discovered, and, when found, would constitute a nation high and glorious above all others. They could permit themselves to indulge in the fantasy that possibly the Nestorians or the Afghans might be the people, but they could not look at home. England, of course, in their idea, was a heathen nation, converted to Christianity, but having no ethnic affinity with Abraham. But why not? The Jews are only, at the most, two-twelfths. Where are the ten-twelfths of that wondrous people, high in call, noble in lineage, and mighty in destiny, and to be the head, and not the tail, &c., among all nations on this literal and actual world of ours? If Great Britain be not that nation, then England's sun must go down, and that very soon, before Israel's. This is all the hope that Professor Birks had of our world-wide empire. Deploring, as we all must do, the tendency of so many in our land to superstition and scepticism, after three centuries of light, he writes in his "Church and State:"—"Every step in the downfall of our own Church is likely to be followed by some work of mercy to God's ancient people, to prepare the way for the restoration of the kingdom to Israel, announced by prophets and apostles so long ago."

Well, the question why these good men did not see what British-Israel Truth now teaches can only be resolved into the will of God. Their eyes were not open to see this Truth, although they approximated so nearly to it, and in God's good

providence, the evidence then, was not so patent as it is in our age, and it is growing more day by day.

Now, the key to the whole position is that discerned, discovered, and declared by this Truth, although in the Bible all along.

(1) In the *duality* of the Hebrew Nation, and the diverse fortunes of its separate branches; and (2) in the *Gentilising* of the Ten-tribed House of Israel. This is clear from Hosea i., where it says of the prophet's child, representing Israel, "Call her name Lo-ruhamah"—*i.e.*, that hath not obtained mercy, and "Lo-ammi"—*i.e.*, not My people. In other words, they became outlawed and Gentilised; and, hence, when discovered, they must be found as a Gentile nation or people, and not circumcised. They were cast off for their idolatry and apostasy in contradistinction to Judah, verse 7, "But I will have mercy upon the House of Judah." This was fulfilled to Judah on the return from the Babylonian captivity.

Now, why should the one House, Judah, only suffer 70 years' captivity for its sin, and the other House, the House of Israel, over 2,520, when it is said in Jer. iii. 11, "Backsliding Israel hath shown herself more righteous than treacherous Judah?" What reason in equity can be given for the excessive punishment, and prolongation of the Lo-ammi state, supposing that it, as is generally supposed, has lasted from B.C. 721 to A.D. 1890—2,610 years? None whatever. When our blessed Lord came, the Ten-tribed House, or Kingdom, of Israel had been scattered among the Gentiles, and thoroughly Gentilised itself; and if the Gospel must reach them, then the Gospel must be preached to the Gentiles, and, indeed, to all nations. For Amos says (ix. 9), "For, lo, I will command, and I will sift the House of Israel among all nations, like as corn as sifted in a sieve." How remarkable, too, that when, on the eve of the Ascension of their Divine Master, the disciples asked Him, saying, "Lord, wilt Thou at this time restore again the kingdom to Israel? He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me, both in Jerusalem, and in Judæa, and in Samaria, and unto the uttermost part of the earth" (Acts i. 6—8). Yes, that is the way the House of Israel was to be reached; for then, surely, if there were mercy and grace for other Gentiles, *a fortiori* for them, for whom, mark this, God entered

into covenant with Abraham; and St. Paul shows that the New covenant (in Christ's blood) ratified and confirmed by His death and resurrection, is one and the same with the Abrahamic covenant (Gal. iii. 16, 17). The Abrahamic covenant, remember, was unconditional. The law, or Sinaitic covenant, was conditional. It was added (v. 19) "Because of transgressions, till the Seed should come to whom the promise was made: *and it was* ordained by angels in the hand of a mediator." Under it Israel, the heirs of the promise, were sent to school, or, as the apostle puts it, were "under tutors." The going to school does not put an heir out of his possessions. The apostle argues that the law could not disannul the Abrahamic covenant: but Christ, by His first coming and death, did disannul the law, or Sinaitic covenant, took it out of the way, and, consequently left standing and established, in all its force, the Abrahamic covenant, the covenant of grace, the New covenant, for the very people for whom God gave it primarily and pre-eminently—*i.e.*, the multitudinous seed of Abraham, not the Jews merely, and all because of Christ, "the Mediator of a better covenant," &c. (Heb. ix. 15, 16).

In Heb. viii. 8—13, the apostle teaches that the New covenant (N.B., there could be no *new* covenant with a Japhetic or Hamite people, as there never had been a prior one), predicted in Jer. xxxi. 31—34, is the New Covenant in Christ.

The promise of God, cited by the apostle, was then in course of fulfilment. The time had come, when he wrote this epistle to the Hebrews, but it has not been nationally received by the House of Judah (and will not till Christ's second advent). It remains, therefore, that it must then have begun to be fulfilled to the Ten Tribes scattered over Europe and Asia. "The kingdom of God," said our blessed Lord to the Jews, "shall be taken from you, and given to *a nation* bringing forth the fruits thereof" (Matt. xxi. 43).

This "*nation*" is none other than the House, or Kingdom, of Israel. Otherwise God's promise would have failed, for "He called Israel into existence to glorify Himself in it, and that He might be glorified by it" (Delitzch). Great Britain alone answers to the Scriptural marks and identifications of lost Israel, and holds the field as the Elect Nation among all nations (Psa. xxxiii. 11, 12).

Such is the simple, yet sublime view of the fulfilment of Divine prophecy that British-Israel Truth presents to the prayer-

ful and thoughtful students of God's Holy Word. And, be it observed, it does not interfere with or set aside a single spiritual truth of the Gospel, the power of God, &c. The mystery of the Church as Christ's bride (though numbering more individuals out of Israel, than out of any other of the peoples) remains in full force.

The national standing of Israel, and of the Gentiles, is something altogether different from the holy citizenship common to all believers. But this important Truth, while it should humble us in the dust, because of all our unworthiness, individually and nationally, nevertheless emphasises our faith in the veracity of God's Holy Word, and honours His covenant faithfulness, and immutability, His sovereignty, wisdom, power, goodness, and grace.

CHAPTER X.

SOME OBJECTIONS CONSIDERED.

We desire to give the most courteous and patient attention to any arguments offered against our opinions; while, at the same time, claiming a candid consideration to our reply. We know that all truth has to force its way by conflict, ere it attains its supremacy. But our contention is not for the sake of mere victory; but that we may spread the knowledge of a grand and far-reaching truth, affecting our own and all other nations of the world, viz., that the chief dominion is assigned to the House of Israel, and that the British people, as such, together with America (as representing Manasseh) are enjoying the blessings which were promised through Jacob in his last hours. We will now proceed to notice some of the objections, in the following order:—

I.—THAT THE THEORY IS NOT IN HARMONY WITH THE SCHEME OF CHRISTIANITY.

By this objection it is meant that Christianity admits all nations into the enjoyment of its privileges; for all of whom there is "one Lord, one Faith, one Baptism; one God and Father of all;" that stones from all quarries are to be built into the glorious temple, founded on prophets and apostles, and whose chief corner-stone is Jesus Christ; and, therefore, that it seems like a contravention of the plan, to place any one people on a higher level, or to accord to them more distinction and favour. But we venture to think that there are two considerations which meet the difficulty. (1) *It is not contrary to the genius of Christianity that some one nation have special advantages.* It is impossible to deny, that in regard to the things of the Gospel, Great Britain—whatever may be the reason, or whatever may be the origin of its people—has been more favoured than any other nation under the sun; so that, being thus blessed herself, she has become the ministering

angel to all realms and kingdoms of the earth. Now, all that we advocate is, that the *rôle* thus actually fulfilled by Britain belongs by covenant to the House of Israel of the Ten Tribes; and that, therefore, the British and these Tribes are one and the same people. There is, therefore, nothing in such an arrangement, conflicting with the universal designs of Christianity; but rather, through such a plan, those universal designs are helped forward and finally consummated. The House of Israel may consequently exist under the very auspices of Christianity. (2) *Such a separate existence of the House of Israel in Christian times is taught both by Christ and His apostles.* It will be remembered that our Lord mentions some people, whom He calls "the lost sheep of the House of Israel."* Who, then, were these? Not Jews, for at the time he speaks, they were not lost, but all around Him in their own Land. They were not Gentiles or Samaritans, for they are spoken of as distinct from them. It follows, therefore, that they were, what the language naturally implies—viz., those Ten Tribes who, long before, had been exiled from their home, and had become wanderers among the nations. To restore these to the favour of God was now the sublime mission of Himself and His apostles. Of Himself He said: "I am not sent but unto the lost sheep of the House of Israel;" and to the apostles He said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the House of Israel." It is remarkable how this idea is ignored in the current theology of Christian teachers. But there are further instances in the New Testament in which the continued existence of this people is recognized, and the intimation, that there is for them a position of primary rank in the scheme of this dispensation. In Christ's vision of the day of His glory, He saw His apostles seated on twelve thrones, judging the Twelve Tribes of Israel. Paul, in the presence of Agrippa, testified that these tribes were then waiting for the fulfilment of the promises made to their fathers. The apostle James inscribes his epistle to "the Twelve Tribes scattered abroad," and Peter dedicates his epistles to the dispersed House of Israel. St. John beheld them, in the revela-

* By the expression "lost" must not be understood lost spiritually, for in this sense the Gentiles and Samaritans were within the scope of the Gospel; but it is being lost nationally was meant, as was then the case with the House of Israel.

tions of Patmos, as a sealed people in some crisis of the world's history. Thus we see the seed of Abraham inwoven, as it were, into the very fabric of Christianity; and we must rend its garment in order to get rid of them. There they lie before us as the literal descendants of those who came up out of Egypt, and who dwelt in the land of Palestine; for Christ, and His apostles must not be understood to refer to a "spiritual Israel;" since at the time those spoken of were not saved, and yet they were the House of Israel; and any other meaning, therefore, than that of literal Israel, cannot be in harmony with any canon of just interpretation. The separate existence of this people, therefore, and their superior advantages, do not clash with the scheme of Christianity.

II.—THAT THE SEED OF ABRAHAM ARE NOW UNDER A CURSE.

This objection will at once disappear if the fact be recognized, that the Bible makes a distinction between the Jews and the Ten-tribed kingdom of Israel. It is the former only, that is at the present time in such a condition, because they are guilty of the crime of rejecting and crucifying the Messiah. Against them, therefore, Christ recorded the sentence:—"And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke xxi. 24). It was because, when He would have gathered them together, they would not, that their house was to be left desolate. They were thus placed under a curse, and they continue in it to this day. But while the Jews so acted towards their Messiah, the Ten Tribes of Israel were away from the Land, wanderers among the Gentiles; and therefore they do not come under the condemnation meted out to their brethren the Jews. It is true that the Tribe of Benjamin was at the time there, and mingled with the scenes of those days; but there is very strong evidence that this tribe had no part in those tragic deeds, but rather that it furnished the earliest disciples and followers of Jesus of Nazareth. The fact that this tribe of Israel was lent unto Judah, so that the Lord might always have a light before Him in Jerusalem (1 Kings xi. 36), prepares us for the supposition that it would not be guilty of Judah's sin. It is not, therefore, a matter of surprise, when historians tell us that the whole of

the apostles, excepting Judas, were Galileans;* and that there is very strong evidence that the people, who (in those days) in Galilee, sat in darkness and saw a great Light, were of the tribe of Benjamin. If this be so, then the whole House of the kingdom of Israel stands in a different category to that of Judah, and is not amenable to the curse resting upon the latter. If, therefore, the British people be identical with the House of Israel, no such curse should rest upon them.

It will be proper here to refer to an opinion, that another curse is written against Israel, and that it is now in operation, even against all the seed of Abraham. We refer to the words of Hosea—viz., "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim" (Hos. iii. 4). If this malediction be said to apply, at the time the prophet penned it, to the Twelve Tribes; yet it must appear evident that its tenure lasts only as long as these tribes are under the disfavour of Jehovah. It therefore follows, that it no longer can apply to Israel of the Ten Tribes; for we maintain, that these are now basking in the smile of that God, who had cast them out; Christ Himself having sought these lost sheep, and brought them back to the fold. But this curse is still applicable to the kingdom of Judah; and, as it is an exact picture of their present condition, it is evident that it so applies to them at the present time.

But there is among Biblical expositors a difference of opinion, as to whether the prediction of Hosea is not intended to refer to the kingdom of Judah only, and not to the other House at all. We venture to think that such as apply it exclusively to Judah are right. Let us briefly examine the point. The two Houses, of Judah and Israel, are set forth under the symbol of two women, who became, each in succession, the wife of the prophet. The first of these was Gomer, typical of the House of Israel, who, in her character and history, exactly fits in with it. Gomer is an adulteress, and, as such, is cast away by her husband. This represents the idolatry of the House of Israel, and her subsequent divorce, when Jehovah cast her utterly off. The second woman is likewise an adulteress, but a remarkable difference occurs in her fate. She, unlike Gomer, is not divorced; but is only separated from her husband for a certain time, during

* See "Dictionary of the Bible," by Dr. William Smith, art., "Galilee"; and "The Life of Christ," p. 254, by the Ven. Archdeacon Farrar, D.D.

which she is no longer given to adultery, but remains loyal to her marriage obligations. She represents Judah, who was also guilty of idolatry, but was not to be divorced but exiled for a season; during which time she was to abstain from further acts of idolatry. This is exactly the history of Judah; for, while banished from the Land, during all the years of her exile, she has continued loyal to the worship of Jehovah, and is thus exactly symbolised in the fate of the prophet's second wife. So the prophet, speaking of the House of Judah, most aptly said that she (like his second wife) should "abide many days" in a certain state of affliction, deprived of her national life, and so forth. But unlike Judah, the House of Israel continued, in other lands, her idolatrous conduct; and so corresponded to the case of Gomer, the prophet's first wife. The prophet Isaiah also describes the two Houses, of Judah and Israel, under similar imagery:—"Sing, O barren, thou that didst not bear: break forth into singing and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord" (Isa. liv. 1). Here the distinction is made between divorced Israel and undivorced Judah; the former a prolific multitude, and the latter a restricted population. We therefore maintain that Hosea's prediction was in regard to the House of Judah only; and that it has no bearing at all upon the House of Israel, now represented by the British people.

But there is yet another curse, which, some maintain, is still applicable to the Twelve Tribes—viz., that in the event of their rebellion against God, they should become,

"FEW IN NUMBER."

The warning is contained in the following passage:—"And the Lord God shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you" (Deut. iv. 27). We are prepared to admit that this curse has fallen upon both branches of the people of Israel. But we contend that it is only applicable at present to the House of Judah. (1) Because this curse was to pass away, in the event of repentance on the part of the rebellious ones; for it was added in the message, But "when thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God . . . . He will not forsake thee, neither destroy thee, nor forget the covenant of thy

fathers, which He sware unto them." It follows, therefore, that if any of these people have sought the Lord with a humble, lowly, and penitent heart, the covenant promise of being a great multitude comes once more into operation. (2) The prophets have foreshown that Israel must, in these latter days, be as the sand of the sea and the stars of heaven in number, expanding into one great nation and a company of nations. Now, believing, as we do, that the British House of Israel has truly turned to the Lord in penitence, and that Judah has not; and likewise believing that these are the "latter days;" we say, therefore, that this curse no longer hangs over the Ten-tribed people. And the whole drift of the argument in this volume, on the part of its several authors, is to show that the curse is removed, and that the time of blessing has come.

III.—THAT WE ARE WANTING IN ISRAELITISH CHARACTERISTICS.

It is argued that, if we were descended from the Lost Tribes of Israel, it would be possible to recognise us by certain well-known characteristics; whereas, for ages the British people have not been suspected of such a relationship. *If* we be Israel, how is it that we do not speak Hebrew? Why have we not the Jewish cast of countenance? Why do we not practice the rite of circumcision? and so forth. It will be necessary, then, to briefly refer to these several characteristics.

i.—LANGUAGE.

It is admitted that this is an universal mark found in the Jew; and a slight acquaintance with the opposite history of the Houses of Judah and Israel will furnish an explanation. It is to be remembered, that the Mosaic religion is clothed in the garb of Hebrew writings. Those, therefore, who followed such religion were necessarily familiar with that ancient Semitic language; and, for the same reason, they would continue in their knowledge of it, so long as they adhered to that system taught by Moses and the prophets. The Jews have so adhered to it unto the present hour; and, consequently, in whatever nation they are found, they worship in the Hebrew tongue. The House of Israel, on the contrary, abandoned the religion of Moses for that of Baal. They, therefore, began naturally to discontinue Hebrew, and, while wandering among the nations, adopted whatever language was spoken by such

nations; while they would be likely still to retain many words and idioms of their original speech. On their arrival on these British shores we should expect to find them a people of "another tongue," or rather of many tongues. In addition to this, it may be added, that this change of language forms the subject of a direct prophecy: "For with stammering lips and another tongue will He speak to this people" (Isa. xxviii. 11, and also quoted in 1 Cor. xiv. 21). Our hypothesis, that there would be remnants of the older language lingering among them, is fully borne out by a reference to the English and Celtic languages, now spoken in these islands, which have a remarkable affinity with Hebrew. But as this is dealt with in another chapter, it will not be necessary to enter more fully into it here.

ii.—CAST OF COUNTENANCE.

There is undoubtedly a type of features belonging to Jews, by which it is easy to recognise them. Such is not the case, however, with regard to the British, except that, in the oblong configuration of the skull, they are remarkably like their Jewish brethren. But may we not discern the hand of providence in thus affixing to the Jew only, a peculiar type of countenance? Let it be remembered that Judah was to become, during the period of exile, a bye-word and a reproach among the nations. Such a fate leads us naturally to pre-suppose that this people was to be easily discovered by some characteristic sign. It may be that the following words point to this: "The shew of their countenance doth witness against them" (Isa. iii. 9). But a totally opposite fate was decreed for the House of Israel, which was to be a *lost* people; who, as to their origin, were to be an enigma to all nations, and, for a while, even to themselves. But any peculiar cast of countenance retained by them would be subversive of such a fate. It is not, therefore, any cause of surprise that the British, as Israel, do not possess the Jewish type of face.

iii.—THE RITE OF CIRCUMCISION.

The non-observance of this rite is easily accounted for by the abandonment, on the part of Israel, of the Mosaic religion, and their substituting that of Baal, which did not include it. Further, it should be remembered that, with the introduction of Christianity, the law of circumcision was abolished; and that

the Ten Tribes did not return in their allegiance to God until the Gospel dispensation had begun: therefore, circumcision was no longer applicable to them. The Jews, on the contrary, still adhering to the Mosaic Ritual, everywhere carry out this rite; but, as the British are the House of Israel, the absence of it is what we should naturally expect.

But some degree of importance has been attached to another characteristic of the seed of Abraham, viz., the prediction of Balaam, that they were to

"DWELL ALONE."

This sign of Israel, as given by Balaam, has, we venture to think, been quite misunderstood. His words are: "From the top of the rocks I see him . . . lo, the people shall dwell alone, and shall not be reckoned among the nations" (Num. xxiii. 9). The latter clause has received another rendering: "Lo, it is a people that dwell separate; and shall not reckon *itself* among the nations." This translation has an advantage in the point that the reflective thought is made to be Israel's own, rather than that of others concerning her. This is more in accord with actual fact: for while other nations may wish to reduce her to their own level, she ranks herself as above them all. We may here observe that to "dwell alone" cannot in any sense be made to apply at present to the Jews, while in their state of banishment; for the phrase is intended to set forth the blessedness of Israel. But we must now enquire as to what is meant by this dwelling alone. It cannot mean that Israel was to be *isolated* from all surrounding kingdoms. No nation can subsist on earth in such a position; and such, clearly, is not the scheme of Providence for our world; but rather, that of an inter-dependence of all its populations. Israel of old was thus inter-linked commercially and religiously to other peoples. Her temple was made a house of prayer for all nations, and Gentile proselytes thronged its courts. This magnificent temple was built with the gold and silver and wood and stone of other lands, as Scripture tells us. The prophets of Judah and Israel had messages to transmit to the surrounding kingdoms of Babylon, Assyria, Egypt, and Tyre. Isolation is, therefore, out of the question, yet Israel, in the consciousness of that which belonged to her, did not, as Balaam prophesied, "reckon itself among the nations." To argue, therefore, that because Britain holds commercial and other relationship with all nations, she cannot

therefore be Israel, is to quite misapprehend the meaning of this prediction of Balaam's. In what sense, then, it may be asked, did Israel not reckon herself among the nations, or dwell alone? evidently in this, that she was UNLIKE all other peoples. Babylon, Assyria, Egypt, were sister kingdoms, because they had common points of resemblance; but Israel could not be classified among them. She was so utterly different as to her origin, her territorial title-deeds, her code of heaven-sent laws, her worship and her invincibleness in battle, that she was fully justified in not reckoning herself among them, but in her grandeur and destiny dwelling alone. Indeed, one fact alone is sufficient to account for this superiority of Israel over all other peoples, as contained in the following passage: "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for?' (Deut. iv. 7). If this, then, be an ancient characteristic of Israel, it is also that of Britain to-day. What other nation can we compare with her? In the extent of her territories, the excellency of her laws, the record of her conquests, the range of her wealth, the blessedness of her religion, she towers above all kingdoms. In her distinctive greatness she does not reckon herself with France, or Germany, or Russia, or any other dynasty: SHE DWELLS ALONE.

IV.—THAT THE BRITISH CONSIST OF MIXED NATIONALITIES.

By this objection is meant, that we cannot be, as alleged, the Ten Lost Tribes, or we should have appeared in these islands as a people of one race and family, whereas we have come as belonging to many races, called by different names, speaking different languages, marked by different habits and customs, and in an attitude of hostility the one to the other. But all this will cease to be an objection, if we but remember that the Ten Tribes wandered from the scene of their captivity, not in one solid body, but in various groups, who travelled in different directions, halting in different regions, and moving on with different aims and plans, according to the bent of their inclination. Consequently they, sooner or later, developed into different types of people; were named after the countries and peoples with which they were in contact; and gathered up the speech and manners of those with whom they associated. When, therefore, they came, in successive migrations, to the shores of these islands, they could not but appear as peoples of different

nationalities; while yet, they all spring from one progenitor, and all belong to one family. We have a striking illustration of this in the gathering of the Jews for the Day of Pentecost, as recorded in Acts ii. What a commixture of nationalities we see. There are Parthians, Medes, Elamites, Cretes, Arabians, Phrygians, Mesopotamians, &c. Yet they are all designated as "Jews, devout men out of every nation under heaven." Amid all their diversities of country and languages, yet they are all the lineal descendants of Abraham. Why, then, should we stumble at the mixed character of the British people, for whom we claim a common origin? What matters it if they landed as Cymru and Danes and Jutes and Angles and Saxons and Normans, &c.? So far as that goes, they may yet be all of one stock. It is certain that all the peoples of these Isles are of Eastern origin, for the East is the cradle of mankind; and there is no absurdity, therefore, in supposing that they came originally from Palestine. Historians are agreed that a colony of Phœnicians from that country were early settled in the South of Ireland. Other historians are prepared to prove that a colony of Hebrews also settled in the North of Ireland, and in England. But it is specially worthy of consideration, that eminent authorities (compare Sharon Turner with Herodotus) consider that the Anglo-Saxon people come from the very region where the Ten Tribes were in captivity, so that "the grave of Israel is the cradle of the Saxon." As this is dealt with in another chapter, we need not enlarge upon it here; but we notice a very striking fact in regard to the Welsh, who are otherwise known as the Cymru. That was the very name given to the Israelites when they inhabited Samaria; for on the monuments of Assyria it is recorded, that Samaria was invaded by the Assyrian Monarch, under the name of "*Beth-Kymru*," or the House of the Kymru, from Omri, the founder of Israel's capital. The migrations of these Kymru are traced from the cities of Media into Europe, and then into Britain. How probable, then, that the Welsh and the ancient dwellers of Samaria are one and the same people. The mixed nationalities of the British is not therefore in the slightest degree antagonistic to our argument, but rather seems to strengthen it.

V.—THAT, IF WE ARE ISRAELITES, WE MUST ALL RETURN TO PALESTINE.

Those who rely upon this objection suppose that, wherever the

seed of Abraham may be, they must all ultimately return, according to the terms of the covenant, to the Land from which, for a time, they have been all banished; and that, consequently these islands of Britain must be vacated, together with those distant isles and continents whither the British people have migrated. It is then naturally asked: How can there be room enough in one small country for all these teeming millions? and even if at first they could all be accommodated, yet how soon, by the natural growth of population, would Palestine become too small; necessitating a crowding-out into other countries, and thus defeat the original plan. How much wiser, therefore, to conclude that there is no such people as Israel, destined to return to the Holy Land. But the foregoing difficulty is fully met by the double plan, which the God of Israel has been pleased to reveal. (1) *The future occupation of Palestine is to be a representative one only.* The prophet Jeremiah thus reveals the scheme: "Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion" (Jer. iii. 14). We see, here, that a selection will be made from the myriads of Israel, in numbers proportionate to the size of the Land; while yet the terms of the covenant will be fulfilled in the fact, that this selection shall represent the Twelve Tribes, and that the Land shall wholly belong to Israel for ever. In some such a way England is to-day in possession of India; we possess it through our representatives, from the Viceroy downwards; while the bulk of the nation remains here. For a representative Israel, then, there will be room in Palestine; and Britain will not have to be evacuated. (2) *The Abrahamic covenant provides for the perpetual existence of outside nations of Israel.* One great mistake, made by those who reject our views, is in limiting the territories given to Israel merely to Palestine; for Abraham was constituted heir of the world. Mention is made of this by Paul: "For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith" (Rom. iv. 13). This posterity must therefore be as wide as the world, which it is destined to possess; for Israel is to "blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6). The final arrangement, then, for this remarkable people is, that they shall consist of one central kingdom in the Holy Land, and a congeries of nations

encircling the globe. The divine scheme is one of splendid proportions :—"Neither shall thy name any more be called Abram, but thy name shall be Abraham ; for a father of many nations have I made thee" (Gen. xvii. 5). It was to such nations that Jacob pointed in his last moments, when he foreshadowed to the sons of Joseph their sublime future. We see thus that, while Israel shall be in the Land for ever, Israel shall likewise flourish outside the Land ; but, no more as exiles or wanderers; for, each country they will inhabit shall be their own. In this sense we may understand Ezek. xxxix. 28 :—"I have gathered them unto their own land, and have left none of them any more there"—that is, in their enemies' lands of ver. 27. Thus Israel shall be everywhere the Lord's freemen ; while yet the central throne, in the city of the Great King, shall dominate the whole earth; for "it shall come to pass in the last days, that the mountain of the Lord's House shall be established in the top of the mountains . . . for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem" (Isa. ii. 2, 3).

VI.—THE THEORY IS TOO CARNAL.

By this objection it is meant, that, as the Gospel dispensation is essentially of a spiritual nature, it is unwarrantable to associate with it a vast scheme of secular and temporal blessings ; and, that it is a far nobler ambition, to covet the higher gifts of salvation and heaven. But we reply, that just as the Abrahamic covenant includes within its scope a double set of blessings, earthly and heavenly, so does the scheme of redemption likewise ; and that it is our duty and wisdom to receive all that is graciously offered, whether they are the mercies of Providence, or of Grace. To all, in this life, material blessings are indispensable. The holiest saint must eat and drink, and may handle money, houses and lands. We need the rich sunshine and the fructifying rain, and the precious things of the mountains, and of the sea; and we are told, that "every creature of God is good, and is to be received with thanksgiving."

But it is important to notice, that the promise of *special temporal blessings* is limited to the family of Abraham ; while spiritual blessings are for all mankind in equal measure. How rich are these gifts of Providence provided for Israel! "Blessed shalt thou be in the city, and blessed shalt thou be in the field: blessed shall be the fruit of thy body, and the fruit of thy

ground . . . The Lord shall open unto thee His good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand" (Deut. xxviii.). Thus a discriminating Providence is to ensure their happiness; as when there was darkness in the land of Egypt, but light in Goshen; and as when Canaan was made to flow with milk and honey. And this temporal section of the covenant is in force in these Christian times, for the advent of Christ did not repeal it; for He came "to confirm the promises given unto the fathers." Why, then, should such gifts be disparaged? especially when they are conjoined with the richer blessings of grace. Such a double set of mercies belong to Britain to-day, as the literal House of Israel. What nation is endowed so richly with temporal good, in virtue of which she is become superior to all others? While, at the same time, her lot is crowned with higher gifts, for it is written:—"Man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live." The theory, then, is not too carnal for these Christian times.

VII.—"CUI BONO;" OR, WHAT GOOD IS IT?

This objection is based on the opinion, that we shall be just as well off, whether we are Abraham's seed or not; for, as Christ is the Saviour of all men, He is necessarily the Saviour of the British people; and, as God is universal in His Providence, there is sufficient guarantee for our earthly welfare. Now, we gladly believe that, through Christ, salvation is offered to all mankind; and that a gracious Providence dispenses its blessings to the whole earth, making the sun to shine and the rain to descend upon the just and unjust: yet, we are prepared to prove, that it is assuredly a blessed thing to be the lineal descendants of Abraham, both in relation to providence and grace. For (1) *We have become thereby the first nation to receive the gospel.* The cup of salvation does not come to all lands simultaneously; but by slow marches, it comes first to one, and then to another, and to some other—last of all. But the sooner it comes, the better it is for any people. It can never come too early: it may, alas! come too late, like the lifeboat in the storm. Now, according to Christ, some particular nation was ordained to receive it, immediately on its rejection by the Jews. He said, "The kingdom of God shall be taken from you, and given to a nation, bringing forth the fruits thereof" (Matt. xxi. 43). Now, it is a significant fact, that before the overthrow of Jeru-

salem in A.D. 70 by the Romans, Christianity had been received into Britain; from which time until now, the British have been the foremost Christian nation. Here, then, we see a Divine plan of *priority* among the nations. But why did it come first to us? We reply, because we were the House of Israel; for, as the custodianship of the kingdom of heaven belonged by covenant to the seed of Abraham, it follows, that when it was taken away from one branch of that seed, it would naturally pass over to the other branch. To Britain this kingdom at once came, and we remain its custodians, not only for our own sakes, but for the sake also of all the rest of the world. Is it, then, not good, that to us *first* came this rich dowry of the glorious gospel? Our limited space will prevent our giving in full the thrilling story of its arrival. But history teaches, that among its first recipients were members of the then Royal Family—Caractacus, Bran, Claudia, and others, who, by meeting with some of Christ's disciples at Rome, embraced the religion of the Cross. An early band of missionaries returned with the royal converts, and assisted to spread the new faith. The names of these pioneers are gratefully remembered, as Cyndav, Mawan, Arwystli, and others. Thus, then, at the first starting of Christianity, these islands became subject to its healing and vivifying influences; to those who sat in the darkness of the shadow of death came a great light; for the glory of the Lord was risen upon them, placing them thereby in the forefront of earth's civilisation. And now, we can look back upon long centuries, during which this nation has remained happy and free, while other peoples have still continued in ignorance and barbarism. Millions still in China and Africa, and other far-off lands, have not yet heard the "joyful sound," whose music has so long been ringing in our ears, nor known the blessed name of Jesus, their Saviour. But generation after generation have dwelt in these islands as the saints of God, ere they passed away to their eternal bliss. It is, then, a supreme benefit that we are of the stock of Abraham. Ours is the privilege of being the first nation to drink of the cup of salvation, and, having done so, to hand it all round the world; for thus, in Abraham and his seed, all nations were to be blessed. Then, instead of raising the cry, "*Cui-bono*," we should rather say, "The Lord hath done great things for us, whereof we are glad." What a debt we ourselves owe to this Gospel! What peace and happiness has it brought! What immortal hopes has

it kindled! What visions of future glory has it revealed to our wondering eyes! "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord?" Nor should it be forgotten that, by showing the minute and literal fulfilment of the Abrahamic covenant, as exemplified now in the British people, we rob infidelity of one of its most dangerous arguments against the veracity of the Bible. If, indeed, this covenant had failed, then the Book which contained it can no longer be regarded as of Divine authority, for God cannot lie. But, as thus every promise is seen to be valid, the character of the Scriptures is vindicated; and all may trust in its integrity, whether as regards the things of time or eternity. (2) *The future greatness and security of our country is assured.* We dwell in comparatively small islands of the seas; but where are there shores so renowned, or so inviolate? The invader cannot touch our coasts, without being hurled back into ruin and shame.

> "Come the three corners of the world in arms,
> And we shall shock them; nought shall make us rue,
> If England to itself do rest but true."—*Shakespere.*

Times of trial come for all nations; and we, with all our honours and advantages, have many sins tarnishing the lustre of our history; and the cleansing fires may be necessary for us. The fact of being the House of Israel does not necessarily imply, that each individual in the nation must be holy and sanctified; now, the whole nation, as such, is not righteous; but there are righteous men in the nation. So it was of old, when Israel and Judah dwelt in their land; but better times are coming, "times of refreshing from the presence of the Lord;" for the Spirit shall be poured out on all the people, and all shall then know the Lord, from the least unto the greatest. Yet, with all our ungodliness, there is no nation so rich in the memories of holy men and women, or that so zealously spreads through the earth a free Bible, and the message of a free salvation. We may be chastised for our many iniquities, but, being the Israel of God, neither famine, nor pestilence, nor revolution, will be permitted to destroy us, for Britain is to abide in strength for evermore; she, in her ultimate Millennial destiny, shall have plenty without pauperism; peace without discord; knowledge without ignorance; justice without oppression; godliness without unrighteousness; a veritable golden age. And, while other nations may be diminished or have passed away, her throne shall be firmly established.

"The nations not so blessed as thee,
Shall, in their turn, to tyrants fall;
Whilst thou shalt flourish great and free,
The dread and envy of them all."

Let us not, then, like Esau, despise our birthright; in it, there is nothing that can harm us; it breaks no hearts; disappoints no hopes; imperils no interests; damages no institutions; but to all our land it is "good tidings of great joy." Nor does it, if rightly viewed, foster our vanity and pride. For this supremacy of our country; its teeming population; its boundless wealth; its fame and stability; is not due to any good inherent in us; but, owing to the free and sovereign gift of Him, who has been pleased to make us the sheep of His pasture. "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake." Again, we say, let us not, like Esau, despise our birthright, but, admonished by his fatal mistake, delight ourselves in it; and assist in making it known, that others may be gladdened. Yes, it is good to be of the Lost Tribes of the House of Israel, for the lost is found, and the dead is alive; and our happy nation, in her immunity from danger, can anticipate with joy the coming ages; for she may appropriate to herself the inspiring cry:—"Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself, as it were, for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain" (Isa. xxvi. 20, 21).

With such a prospect before our British-Israel, may we not say:—

"Sail on, thou noble ship of state;
Sail on, my country, strong and great,
Humanity with all its fears,
With all its hopes of future years,
Is hanging breathless on thy fate,
In spite of rock and tempest roar;
In spite of false lights on the shore;
Sail on, nor fear to breast the sea.
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears
Are all with thee—are all with thee"!

CHAPTER XI.

AN APPEAL TO THE CLERGY, AND MINISTERS OF ALL DENOMINATIONS.

In offering this volume to the public, it has been the object of the various writers, to make it a simple handbook of our faith; to explain the grounds for what may appear at first sight a fanciful theory; and to prove that theory—viz., that a certain people, filling the foremost place among the various nations of this world, is lost Israel—to be the only possible explanation of promises and prophecies, that make up nearly one-third of the whole Revelation of God. Our volume, therefore, becomes an appeal to all, to examine and see for themselves "if these things are so," by searching the Scriptures; and testing, by that sure oracle, every point of our argument.

St. Peter tells us, that "we have also a more sure word of prophecy," or as R.V., "the word of prophecy made more sure," "whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." To this sure guiding we have gone, and would earnestly urge our readers to examine and study it prayerfully; seeking for that Holy Spirit's grace and power, without which the light will be darkness; without which the eye will not see what it does not wish to see, nor the intellect grasp that which appears possibly new, or somewhat different from the old ideas of truth.

We rest our belief on the sure ground of God's unchanging Word of Truth; and if we err in our conception of that Word, we are desirous of being convinced. If our view be the true view, it will stand the test of that which we claim for it—careful comparison with the Revelation of God. In this chapter, which follows the general exposition of British-Israel Truth, we desire to make a special appeal to the brethren in Christ Jesus, the Bishops of the National Church, and pastors and guides of the flock, which the great Shepherd has committed to them, whether

Conformists or Nonconformists; for this is not a party, nor a sectional question; but, if true, one of universal importance, touching every interest of the present day, and forming a further elucidation of those dispensational "mysteries," which it has pleased God, in His infinite wisdom, to keep secret until the appointed time of their manifestation. We believe that the Holy Ghost is operating in these "last days," as the great Revealer of His own prophetic word, for the light and guidance of God's people; who now, by the consenting opinion of nearly all interpreters of prophecy, are very sensibly nearing the goal of their brightest hopes—the manifestation of the Lord Jesus Christ in His glory—when all prophecy which relates to the "*latter days*," must have been fulfilled. We turn, then, to you, the Leaders and Guides of the Lord's people, the Ministers of the Sanctuary, the Expounders of the Word, and the Evangelists of this day of grace—to ask you to consider this subject.

The teaching which this volume puts forth has sounded far and wide; earnest Christian men and women have received it, and are praising God for the light it has shed over the whole Word. In every part of Great, and Greater Britain, and America, believers in this truth are multiplying, and amongst all classes. Wherever this light has come, the result is, eager searching of the Word of God, and a consequent strengthening of faith in His whole revelation. Along with this, is a strongly increasing wonder, that so few of the Ministers of Religion are led to inquire into it; or to take the ordinary precaution, of verifying the view of Israel's prophecy they do hold; seeing they are so persistently accused of ignorance, by those who thus study the Word of God. There is no doubt at all upon one point, and it is this: that our view completely upsets the hitherto generally held view, that the Church of the last days is a purely Gentile Church; and, that the "*nation*" to whom the kingdom of God was to be given was a *purely* Gentile nation (Matt. xxi. 43). To any one, who will read the latter portion of the prophet Isaiah, from chap. xlix. to the end, with an open mind, it is very clear that the prophet is speaking of Israel, a *literal Israel*, who, in "the latter days," shall rise and shine, and be acknowledged as "the seed which the Lord hath blessed." Is it not time, seeing that the laity are beginning to see these things, and to read prophecy throughout by one common rule, that the clergy should consider, by what right they *spiritualise* some prophecies while taking

others literally, and which is very specially the case in these prophecies of Isaiah?

Delitzsch writes of the prophecy, commencing at chap. lx., thus: "The prophecy is addressed to Israel, the servant of "Jehovah . . . the remnant of Israel. . . . This "Church of the new covenant has the Spirit of God over it; "for it comes down upon it from above . . . The Church "of the last days endowed with the Spirit of the Lord, and "never again forsaking its calling, carries them as the evan- "gelist of God in her apostolic mouth." If this view be correct, then the Church of Christ—for He is truly the light of these latter days—is no Gentile Church, but, literally God's original chosen people Israel, of whom He said: "Ye shall be a peculiar people unto Me above all people; for all the earth is Mine, and ye shall be unto Me a kingdom of priests and an holy nation" (Exod. xix. 5, 6).

Now, if this was the promise of God to Israel in the days of Moses, is it an extraordinary thing, that we should find the prophet declaring this as an accomplished fact in "the latter days?"

There is another very common error—the confounding the title "Jews" with "all Israel," which has, no doubt, much to do with the difficulty some have of accepting our views. It is not an uncommon thing, to find some of the most learned Divines betraying their ignorance on this point; notwithstanding the fact that the name "Jew" is never applied in the Bible to other than those included in the kingdom of Judah. We should not be surprised if such, in reply to the interpretation given above, should say—that cannot be, because the Jews are a dispersed and outcast people in these latter days; and, more than that, have persistently refused to acknowledge Him, who came to them as the Light of the World. It is very clear, then, that before the majority of the clergy can be expected to see this truth about Israel, they must unlearn some things they have learnt, and learn some new facts about God's chosen people.

There is a further difficulty in some minds—a difficulty distressing to earnest, faithful men of God—and it is this, they feel that there is something lowering to the highly spiritual aim of the Gospel of our Lord Jesus Christ, in dwelling so much upon a literal kingdom of Israel, and worldly prosperity, and national aggrandizement. But will not that difficulty vanish,

when the fact stands out, as a clear truth of God's Word, that, only by a *literal* nation, united to God in Christ by its spiritual regeneration, was the evangelisation of the world to be carried out?

When, further, that nation was to embody in itself the Church of Christ, and thus become the "riches of the world;" surely, then, in the light of those unconditional promises to Abraham, such a consummation enhances to an infinite degree the faithfulness of God, and removes a reproach which hitherto not all the evangelical teaching has been able to do—the reproach which the infidel casts upon the Word of God, and so upon Jehovah Himself, that He promised that which He has not performed. It is not a sufficient answer to this to say, that Israel was disobedient, and so God in correspondence with His threats cast them off, because the later prophecies distinctly show that Israel was, after long chastisement, to return, and be no longer "called forsaken," neither her land be termed desolate; but thou shall be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee.

There is a well-known axiom, that the strength of any chain is that of its weakest link; every link should be thoroughly tested, to see if it will bear the strain which the whole has to sustain. This is true, also, as a general principle, in every branch of science, and not less so in regard to matters of faith. In the chain of evidence for the truth of God's Word, we must not overlook one single link. It is attacked on all sides, and from every possible quarter. "Unbelief is in the air," was an expression used in one of the admirable addresses at the late Church Congress: and the expounder of God's Word must be prepared to realise the fact, that "the laity" are cognisant of most of the arguments held by opposers of the truth, and which opinions find their way into nearly every house, and are read by young and old. We do not fear the result of criticism of the Bible; the Church of Christ was never stronger than to-day in this contest with evil. Link after link has been attacked: and the Lord has ever raised up learned and devout men, who, led by the Holy Spirit, have met the attacks, and the chain seems strong, every link perfect, to resist any further assault. But is it so?

Respectfully, affectionately, we would urge upon our clergy to examine this "link" of prophetic truth. It has not yet been made a great object of attack, but it surely will be; the

enemy will not lose one opportunity of dealing a blow at the faith of Christians. Our trust in God is such, that we know any and every attack must ultimately fail, yet, it may make shipwreck of the faith of some, if there be no reply to the accusation, that God has failed to carry out His promises to Abraham. Promises *unconditionally* made, and sealed by the strongest of all seals—*the oath of Jehovah* (Gen. xxii. 16)—and also confirmed by a special everlasting covenant (Gen. xvii. 7); what good are all the other links? If this one, God's faithfulness, has failed, the chain must surely break. It, therefore, becomes a matter of infinite importance, that there should be no sign of weakness in the method of dealing with this subject, when brought forward by the clergy. It is a subject that is daily gaining hold of thousands. If contrary to Scripture, it may become a formidable obstruction to true faith; but the more reason, therefore, that the clergy should sift and weigh the arguments, and, if possible, refute them. Intelligent, thoughtful, Christian men and women, whose one thought is to vindicate the faithfulness of God and the truth of His Word, will not be content with the reply, "it is foolishness," "it is only a craze;" nor by the very meagre grasp of the argument, which is evidenced by the attacks that are made by a few upon this truth, or by the contemptuous silence of others. No! they will begin to sift you and weigh you; they will begin to cry, Do these men, who stand up to teach, know anything? Your position, as expounders of the Word of God, as watchers on the watch-towers, demands, at the very least, that you should demonstrate the instability of our foundations, and the inconclusiveness of our proofs.

But you must also give a conclusive and sufficient reply to the infidel taunt, that God's truth has failed. We say the present orthodox (?) teaching about Israel gives a reasonable ground to the sceptic to cavil, and *we* bring forward a reply. Our contention is, that *God has not failed in one iota of all that He promised.* This "link" is as strong as any other; but it is not the "link" which the oversight of ages has forged. We urge upon you, and all, not to cast from you the clue which God has given, to enable you to solve this difficulty.

If you have read attentively the foregoing chapters, you will see that God's original Abrahamic covenant stands as the foundation of all the dealings with Israel; that the fall of Israel, foreknown of God, is provided for, and itself made a

step for the ultimate carrying out of the Divine purpose. The division of the kingdom, although a part of the judgment on a sinful and disobedient people, itself becomes the occasion for the later part, which each has to fulfil. Judah, restored from her captivity, in order that the way of the Messiah should be opened: and Ephraim-Israel, mingled with the Gentiles, in order that when purged of her sin, and regenerated in Christ, she might be ready to shine forth, when the promised light should arise, as a great Christian Church, and nation, to whom the wealth and riches of the Gentiles should flow; thus becoming herself the "fulness of the nations." A Church which spiritually shall then be used of God to evangelise *that world*, which, nationally, by covenant promise and by Divine omnipotence, has been given to it. We urge that the view we put forth, as to Israel's destiny and vocation, is the only consistent interpretation of the prophets. It gives a continuity, which is otherwise absolutely wanting; and it creates a harmony in all God's utterances.

Briefly, the Divine plan was this:—The spiritual salvation of mankind was to be wrought by one who is ordained of God for the purpose—"the seed of the woman." The golden thread of redemption runs distinctly through the Old Testament, ever becoming more clear and more defined, both as to the manner of working out and by whom. Thus, in Abraham we are brought to see, that the spiritual blessing was not to spring from any indiscriminate nation, but a purposely divine plan of Jehovah's —one man, one seed, one people. From Abram was to come the blessing, in Isaac was the seed to be called. From Judah shall arise the King, the glory of the Lord, the Saviour of the world, the Head of the Church, the Restorer of all things. The golden thread is never broken; continuity is preserved throughout. But spiritual blessing was not the only blessing sealed to Abraham by oath: there is another thread of promise—earthly, national. The two threads are united in the one promise (Gen. xxii. 17). The reiteration of Israel's promise, in fuller detail, to Isaac and Jacob, confirms the view; that Jehovah designed that, in closest union with the spiritual blessing, a mighty nation should spring up, through which the spiritual blessing should reach the world. This is more clearly defined in the prophetic blessing of the Tribes by Jacob (Gen. xlix.): in which he declares that from Judah should come *the king;* from Joseph, the future *national power*. In Gen. xlviii. 19,

in a prior blessing, pronounced over Joseph's sons, this national greatness is promised to Ephraim. Later, Moses contemplates a sad falling away of God's people, the dark cloud of wrath is predicted. Deut. xxviii. is full of threatening and woe; but the 30th chapter opens with promise of grace, a renewal of covenant, a restoration of promise, contingent on repentance while yet in the nations where they have been cast out. In David's reign and Solomon's we see the nation at its best; and God's word to David is final as to its end; an everlasting throne and kingdom were to be his!

After the death of Solomon, we find the kingdom rent in twain; and henceforth they are ever distinguished as the kingdom of Judah (Judah, Benjamin, and the Levites) and the kingdom of Israel. The restoration to one nation under one king, the prophets Jeremiah, Ezekiel, and Hosea, tell us distinctly, will take place in "*the latter days*." The destiny of each branch hereafter forms a separate line of prophecy. Each kingdom fell away from the pure worship of Jehovah; and each falls under that chastisement, which is ultimately to draw them back to Him, purged and purified in the hot furnace of the Great Refiner. Through all the varying trials, we see the arm of strength leading on to the great and glorious end in view for each. From Judah, the Messiah; for Israel, "the kingdom." Of Judah, "the chief ruler"; but "the birthright was Joseph's" (1 Chron. v. 2). The purging of Judah from idolatry, in her seventy years captivity, restores her to Jerusalem; and, out of her arose He who was the appointed deliverer: "A light to lighten the Gentiles, and the glory of His people Israel." The rejection of the Lord Jesus Christ brought upon the Jews a still longer chastisement; and under it they are still groaning. Their promised restoration, spiritually, the prophet Zechariah tells us, will be when Christ returns. Their national restoration probably prior to that. The prophetic forecast of the nation of Israel is the theme of most of the prophetic writings. Carried far away towards the north of Media, secular history speedily loses sight of the people. They become, as the prophet Hosea predicted, "*Lo-ammi*" (Hos. i. 9), or as we have called them, the *lost* Ten Tribes. Yet, where they are so accounted, there they multiply exceedingly, and ultimately are called "the sons of the living God." Sifted among all the nations, "like as corn is sifted in a sieve, yet"—says the God of Israel, by the prophet—"shall not the least grain fall upon the earth" (Amos

ix. 9). Arising—in the glorious shining of Christ—says Isaiah, they draw all the Gentiles to them (Isa. lx. 1—3). To them flow the riches of the nations, and they become the "ministers of our God." Their seed is known among the Gentiles, and all acknowledge them, as "the seed which the Lord hath blessed."

Jeremiah tells us how the Lord led them, and caused them to walk "by the rivers of waters in a straight way, wherein they shall not stumble: for I am a Father to Israel, and Ephraim is My firstborn" (Jer. xxxi. 9). In the same chapter he declares, of the sun, and the moon, and the stars that:—"If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever.' The prophet Ezekiel, in chap. xxxvii., foretells the regeneration of the whole House of Israel, and of the re-uniting of the two divisions, and their final establishment, under the one King; of the new covenant, which shall never be broken, for it is everlasting; and thus, all the threads of destiny are seen united. The Church and nation one, and God's faithfulness vindicated.

If this can be pointed out as having been fulfilled, or as now fulfilling, what a reply is this to the scoffing infidelity of these last days, in which we live (2 Pet. iii. 3)! What a strengthening power it would give to all the glorious promises and messages of redeeming love, which form the theme of so many earnest and devoted servants of God! What an argument for trust in the future success of our evangelistic and missionary work! To be able to look at the whole course of the history of God's chosen race, and say, in the words of King Solomon, "There hath not failed one word of His good promises" (1 Kings viii. 56), must indeed prove a powerful lever, with which to lift souls from the mire of sin, and place them on the Rock of Ages.

There will be some who will say, we believe in the accomplishment of all this; we believe in a glorious epoch of righteousness, and of restitution of all things; of a new heaven and a new earth, of a glorious Millennial kingdom, when Christ shall reign in the hearts of all; and Jew and Gentile shall unite in singing His praise. We believe that, possibly, then all may be fulfilled respecting God's people, and Jerusalem shall become the joy of the whole earth. *In reply* to such we answer, undoubtedly, in the Millennium, the people of God will be enjoying the fulness of the promised blessing; the throne of David will be exalted, and the Lord Jesus Christ will have received His kingdom; and the daily prayer of His faithful people, "Thy

kingdom come," will be accomplished; while the Church of God will have been re-united to their absent Lord, to reign and be with Him for ever. But because this is so, it becomes a further reason, why the clergy should enquire into this prophecy of Israel.

The glorious picture you have drawn is, itself, *only the consummation of a continuous unbroken history!* The wonderful miracle, which must take place at Christ's return—if the so-called orthodox teaching be true—of the sudden creation of a mighty nation and people, holding the foremost place in the world, filling all the places of vantage, and multiplying more than any other people, has no place in the prophetical book. It is a wild imagination, born of the mistake of centuries.

In a previous chapter, it has been proved from the Scriptures, that all those prophecies relating to the regathering, regeneration, and mighty growth of Ephraim-Israel must take place *before* the Millennium (chap. iii.); and, as a matter of fact, the prophecies which relate to the Millennial kingdom are few comparatively, and are seen, more as the glow of the glorious rising sun is seen in the early morn, tipping the snowy peaks of the Alps, while the valleys below are still untouched by its beams.

If what has been asserted in this volume, and briefly brought before you in this chapter, be true; then, indeed, the Word of God becomes unassailable; for, while it is possible that abstract doctrines of faith will always be open to the scoff of the ungodly, and denial by the infidel; prophecy fulfilled is a proof of inspiration, and a vindication of God's claim to be the Ruler of the world.

Once let it be admitted, then, that our view of Israel's prophecy is correct, there is no difficulty whatever in arriving at the further teaching that we set forth—that the British nation is Ephraim-Israel. For the only logical inference that can be drawn is this: the Israelitish nation, fulfilling God's purpose of being a blessing to the world, *must* be in existence at this present time; *must*, wherever it may be, answer in every way to the covenant promises made to Abraham, Isaac, and Jacob. *Spiritually*, by her Christian character, capable of carrying out the mission committed to her, of bearing the glad tidings of a Saviour to all the world; and, *nationally*, by her predominant position, holding the Gates of the world, and ensuring the free entrance of that life-giving Word.

Only one race fits this position at the present time; only one

great nation answers to the predicted condition; nay, and so completely answers to it, that, if God had, in His Word, applied the description of the latter-day Church and nation to Britain, and her colonies, there would be few who would not agree that the picture is exact.

We appeal to you, the clergy and ministers of Christ, to look into this great question; to weigh and sift our arguments. The foundation stones of our theory, rather let us say, of our faith, are those sure words of God, which are as a light shining out of darkness.

In the interests of truth, in consideration of the power it will give to meet the scoffs of the infidel, the impetus it must give to the Church's work at home and abroad, the increased safety of our established national Church, the strengthened position of our national heritage—the Holy Sabbath; on all these, and many other grounds, we appeal to you to claim the position, which every circumstance in our history, and our present providential endowments prove to be ours—that we are the people whom the Lord hath blessed. To us, the other House, of Judah, is daily flocking; by us, and by no other nation, will the Jews be restored to their own Land. Socially, politically, ecclesiastically this truth bears in it the power of solving many difficulties, and enhancing in every way the glory of God.

The seeming difficulties, connected with the great history of the forefathers of the British race, are daily having more light thrown upon them; preceding chapters have dealt with them; and we close this book with the earnest prayer, that all who seek for light and guidance in this matter may be led by that Holy Spirit of promise into all truth.

APPENDIX A.

THE CHRONOLOGICAL PROOF.

"BUT there is another way of trying to find out where this 'nation' must be. Remember that the 'House of Israel' (as well as Judah) was to be punished 'Seven Times' for her sins (see Lev. xxvi. 28). Hence, students of prophecy would not expect the birthright blessings to become strikingly prominent under 2520 years from the date of the Assyrian captivity. The great 'Seven Times' of prophecy (2520 years) cannot commence before the date of the disruption under Jeroboam, about B.C. 975. 'Seven Times,' or 2520 years, from B.C. 975, ran out in the year A.D. 1546. What great movement was then in full force? The Reformation! Luther was before the Diet of Worms in 1521. The first Session of the Council of Trent was in 1545. The death of Luther took place in 1546, just 2520 years from the disruption under Jeroboam. What great Protestant nation ('Ye are *My witnesses*, saith the Lord, and *My servants* whom I have chosen'—Isa. xliii. 10), in '*the isles afar off*,' in the North and West, then came specially to the front?

"Again, if we reckon the great '*Seven Times*' from the Captivity date, B.C. 721—676 (see p. 30), it runs out in the years A.D. 1800*—1845. What 'strong nation' then rapidly obtained great Colonial Empire, with naval and military supremacy, also with great multiplicity of seed, or rapid increase in population, so that she 'multiplied like fish in the midst of the earth,' by sending out shoals (Gen. xlviii. 16) into her Colonial Empire. . . . What nation has shown great missionary activity, translating the Bible into all languages

* "UNITED KINGDOM.—England and Wales were united in 1283; Scotland to both in 1707, and the British Realm was named 'the United Kingdom' on the union of Ireland, 1st January, 1801."—*Haydn's Dictionary of Dates.*

and carrying the Gospel to the uttermost parts of the earth, as 'Israel' was prophesied to do? . . . The answer is easy: and, again, it tells us the latter-day name of Ephraim-Israel.

"Then, there is a verse (Hosea vi. 1), which probably has a chronological meaning:—'Come, and let us return unto the Lord: for He hath torn, and He will heal us: He hath smitten, and He will bind us up. *After two days* will He *revive us: on the third day* He will *raise us up*, and we shall live before Him.' We think St. Peter gives the clue to the interpretation of this passage when, in writing to the outcasts of Ephraim, he explains:—'One day is with the Lord as a thousand years' (2 Pet. iii. 8). Apply this key, and then we might expect the House of Israel to be revived after two thousand years from the captivity date. Now 2,000 years, from B.C. 721, ran out in the year A.D. 1280. What great nation was then reviving? Consult a dictionary of dates to see what event in the formation of a Great Empire in the West, happened in 1283. Then the middle of the Lord's third day would bring us to the year A.D. 1780, which is within 20 years of the end of the great 'Seven Times,' dated from the captivity date in B.C. 721, and, thus, from that time we might expect 'Israel' to be raised up, and to live in God's sight—the consummation of Israel's national resurrection. We do not profess to found our case upon these dates, but it is interesting to note them, as being corroborative of our views."*

* "The Fulness of the Nations," pp. 199—202.

APPENDIX B.

WHERE IS THE THRONE OF DAVID?

JEREMIAH, THE PRINCESS, AND THE IRISH LEGEND.

A HEBREW EPISODE IN IRISH HISTORY.

MANY, who believe that the British Empire is the House of Israel, are of opinion—in the words of Surgeon-General Grant—that, "Wherever Israel may be found as a nation, there also must be found established the Throne and the House of David." * Without, however, treating the consideration of this question as part of the body of proof of the British-Israel position, it will not be without interest and profit to enquire, upon what Biblical foundation this belief rests, and what support can be adduced for it from history, or tradition?

In the first place, it may be stated, that several passages of Scripture (three of which are here discussed) are held to substantiate the view that the dynasty of David did not terminate with the overthrow of Jerusalem, in the days of Zedekiah. The first is the prediction in Genesis xlix. 10, that the Sceptre should not depart from Judah until Shiloh came. Now Christ came, according to the flesh, of the Tribe of Judah; and, undoubtedly, *He* is the Shiloh, *whose right it is* † to wield the Sceptre of David, as King of united Israel. But He Himself, in answer to the enquiry of the disciples, "Lord, Wilt Thou at this time restore the kingdom to Israel?" treated His assumption of the Kingly power as an event yet future; while the passage in the parable of the pounds:—"It came to pass, that *when He was returned, having received the kingdom*" (Luke xix. 15)—distinctly intimates that He will not assume it, until the moment of His Second Advent. Even if we assume that

* See an interesting article on this subject in *The Messenger* for February, 1891, by Surgeon-General J. M. Grant, M.D.

† The Hebrew words, rendered, "until Shiloh come," have been understood to mean, "until He come, whose right it is."

His coming to suffer was the commencement of His reign, the Sceptre of Judah would still have been in abeyance for six centuries—Rome, Herod the Idumean, the priestly rule of the Maccabees, were none of them of the Royal Tribe. And if the epoch of Shiloh's coming be projected (as, to suit our Lord's own statements, it must be), till Christ's Second Advent, then the Sceptre, which was to be perpetually vested in the Tribe of Judah, has, according to the ordinary interpretation, been laid aside for 2,500 years.

But the answer to the former assumption, that the throne must have failed from Zedekiah's time until Christ, is unnecessary; for it should be carefully noted that this promise of the sceptre not departing from Judah "until Shiloh come," refers to "*the latter days*"! The whole prophecy of Gen. xlix. refers to this time; for Jacob said: "Gather yourselves together, that I may tell you that which shall befall you in the latter days." Which period, we have seen (page 45), undoubtedly refers to the Christian Dispensation, when Joseph's House is to push the peoples to the ends of the earth, as it were, with the horns of a unicorn. The picture in Gen. xlix. is *subsequent* to the Redeemer's coming in humility, and *prior* to His return to reign! It cannot refer to the First Advent, for it is said, "Unto Him shall the obedience of the peoples be," which is evidently future; and, till that time, in *lineal* succession (as implied by the words "from between his feet"), the ever perpetuated sceptre of Judah is to exist, according to this prophecy of Jacob.

The second passage is the emphatic promise conveyed through Jeremiah (xxxiii. 17—26) to the House of David, at the very time of its humiliation before the power of Babylon. A promise of perpetuity for his dynasty had been vouchsafed to David himself, and to his successor. It is written: "I will appoint a place for My people Israel . . . (see page 182). I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. . . . I will establish the throne of his kingdom for ever. . . . If he commit iniquity, I will chasten him with the rod of men," which was accomplished in the breaking up of his kingdom, and the captivity of Israel; "But My mercy shall not depart from him, as I took it from Saul, whom I put away before thee. And *thine house* and thy kingdom shall be established for ever before thee: *thy throne* shall be established for ever" (2 Sam. vii. 10, 16). "I have made a covenant with My chosen, I have sworn unto

David My servant; thy seed will I establish for ever, and build up thy throne to *all generations*. . . . My covenant shall stand fast with him . . . . his throne as the days of heaven . . . . if they break My statutes . . . . then will I visit their transgressions with the rod . . . . but My mercy will I not utterly take from him, nor suffer My faithfulness to fail. *My covenant will I not break*, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness; I will not lie unto David; *his seed* shall endure for ever . . . . and *his throne* as the sun before Me. It shall be established for ever as the moon, and as the faithful witness in the sky" (Psa. lxxxix. 2—4, 28—37, R.V.; see also 1 Kings ii. 4, ix. 4—7; 2 Chron. xiii. 5; Psa. cxxxii. 11, 12).

If that promise was to be conditional only, and to endure only until they were sent into captivity for their sins, could it possibly have been repeated in these still more emphatic words, at the very moment when that captivity was upon them? "Thus saith Jehovah, David shall never want a man to sit upon the throne of the House of Israel.* . . . If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season; then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne." "Thus saith Jehovah, If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them." From these words, it would seem that the dynasty of David, interrupted (apparently only) by the downfall of Zedekiah, would be simultaneously re-established over Israel elsewhere.

The third passage is Jeremiah's own commission, recorded in the forefront of his prophecy (i. 4—10), "The word of Jehovah came unto me, saying, Before I formed thee, I knew thee; and I ordained thee a prophet unto the nations. . . . See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down —to build, and to plant." Jeremiah was the prophet who

* Notice that Jeremiah always distinguishes between the "House of Israel" and the "House of Judah" (see iii. 18, xxxi. 31, xxxiii. 14).

presided over the downfall of David's dynasty in Jerusalem. His commission included also its re-establishment.

It would appear, then, from the above passages of Scripture, that the sovereigns of David's House over Israel would accompany the Nation through the various phases of its national existence; and that, if the theory of this Handbook, that the Ephraimite House of Israel is found in Britain, be true, then it would follow that the Sovereigns of Britain have been and are of the lineage of David. Does the history of our Islands afford any corroboration of this inference?

Of the British Isles, Ireland is the one whose legends are the oldest, and which, at the same time, traces back the origin of many of its immigrant tribes to the East.

Is there any evidence in Irish legendary history of the arrival there, in those early ages, of a Hebrew prophet, with a mission to fulfil?

In 1881 was published the second edition of a book entitled, "*England, the Remnant of Judah, and the Israel of Ephraim; the Two Families Under One Head—a Hebrew Episode in British History.*"* It is a book of intense interest, and will well repay perusal by those who wish to know more fully what may be said in behalf of the thesis of this Appendix. The third chapter deals with "Ollam Fola of Tara." Tara, as is well known, was, for several centuries before the Christian era, the royal residence of Ireland. The Psalter of Tara (*Annals of the Four Masters*, p. 297) was a book of chronicles of the Irish kingdom, originated at Tara, by this Ollam Fola; who also summoned there, for the first time in Irish history, an assembly of the heads of the people, which is considered, in Mr. Haverty's *History of Ireland* (p. 24), "to be one of the earliest instances of a national convocation or parliament in any country." But, if parliaments were unknown in the West, at that early time, they were not unknown in the East; for, in the wilderness, Moses associated such an assembly with himself, for judicial purposes; and, when Saul was elected king of Israel, it was in a parliament of his fellows. "Besides the establishment of the triennial assembly," Mr. Haverty continues, "Ollam Fola appears to have instituted other wise regulations for the government of the country. Over every hundred he appointed a chieftain, and over each townland a kind of prefect, all being the servants

* By the late Rev. F. R. A. Glover, M.A., sometime chaplain to the Consulate at Cologne. The 1st editn. saw the light in 1861: Rivingtons.

of the king of Ireland"—a thoroughly Hebrew institution. This "Ollam Fola," we learn from the *Annals of the Four Masters*, p. 297,* "is celebrated in ancient history as a sage and legislator, eminent for learning, wisdom, and excellent institutions; and his historic fame has been recognised by placing his medallion, in *basso relievo*, with those of Moses, and other great legislators, on the interior of the dome of the Four Courts in Dublin." *He was not a king.* Chroniclers have confused the prophet with the king, who was associated with him in his reforms. Mr. Glover quotes from vol. i., p. 431, of the edition of Lynch's "Cambrensis Eversus," by Dr. Kelly, Professor of History at Maynooth, to the effect that Eochaid Heremonn (the king who is regularly confused with him in Irish annals) "gave Ulster to Ollam Fola." So, Heremonn was the king, and Ollam Fola the wise statesman and legislator. In order that his work might be perpetuated, he founded,† also at Tara, "a fair palace for the learned sort of the realm"—denominated Mer-almin or Mur Ollamhan—*i.e.*, House of the Wise Men, or, School of the Prophets; himself being the Ard Ollam, or chief prophet. Ollam, then, was his title. Now Ollam is a Hebrew word, denoting the timelessness of Eternity and the invisibility of God. Mr. Glover quotes a letter from a Jewish friend, who, writing on the Hebrew word *Olam*, says: "If the word was spoken as relating to man, it would simply imply that he was a possessor of hidden knowledge, which was not common to man generally." *Fola* may not unreasonably be the Hebrew *Fla*, used of all that is "wonderful." Therefore, the Irish legislator's title bears the possible Hebrew rendering, "The Wonderful Seer." *Mur Ollamhan*, the name of his college, also bears the significant meaning in Hebrew of "The Precinct of the Seers." While Tara, the name of the hill, which, from his day, became associated with all the legendary greatness of Ireland, is practically identical with the Hebrew title of *The Law*. As to the date of this great legislator, the several ancient authorities exhibit considerable variations. The earlier epochs assigned to events in Irish legendary history are now rejected

* Quoted by Mr. Glover, p. 19.

† According to the *Annals of Clonmacnois* (Mageoghegan's translation), as also at p. 214 of O'Flaherty's *Ogygia*—both referred to at p. 24 of the interesting treatise, published at Dublin in 1873, by Eugene Alfred Conwell, Inspector of Irish Schools, on the *Discovery of the Tomb of Ollam Fola*.

by the critics (see p. 23 of Mr. Glover's book), inasmuch as incidents and, indeed, whole reigns were frequently invented by the bards, for the purpose of extending to a remote antiquity the glories of their country. Dr. Kelly, the Maynooth Professor (see Glover, p. 27), "informs us, touching the disputed dates used in connection with the illustrious Ollam Fola, that the time of his existence had, by the balance of deduction of the most learned and dispassionate of their scholars," been brought to approximately * B.C. 583. If Jeremiah never was in Ireland it is difficult to explain why Irish history and tradition should so abound in reminiscences of him, while no notice of him is taken in the bardic, and other literature of England, Scotland, and Wales.

We so far conclude, then, that, if Scripture hints at the inclusion of Ireland in the scope of Jeremiah's mission, Irish legendary history contains a striking incident exactly answering to the requirements of the case—the appearance, namely, of a prophet and legislator, bearing a Hebrew title, and at the epoch when Jeremiah would be free to execute his mission.

But, it may be asked, assuming that Jeremiah was really present in Ireland, how was he there to do the second portion of his work, "to build and to plant" over Israel the throne which had been shattered at Jerusalem?

In answer to this, we would suggest, first, that one section of Israel, the Tribe of Dan, is named in the Song of Deborah as possessing a navy, as early as B.C. 1250. That the Danites were full of a wild spirit of adventure, is evident from more than one narrative in the Book of Judges. The erudite ethnologist, Dr. Latham, writing (at p. 157 of his *Ethnology of Europe*) with reference to the wild adventurers of early Grecian history, whose fame extended from the Adriatic to the Crimea and the Caucasus, says, "The eponymus of the Argive *Danai* was no other than that of the Israelite tribe of *Dan;* only we are so used to confine ourselves to the soil of Palestine in our consideration of the Israelites, that we treat them as if they were *adscripti glebae*, and ignore the share they may have taken in the ordinary history of the world. The seaports between Tyre and Ascalon, of Dan, Ephraim, and Ashur, must

* King Cimboath of Ulster—the certainty of whose epoch all seem to accept—died B.C. 353. Ollam Fola is stated to have preceded him by 230 years. Thus, 353+230=583 B.C., the certainly known date of the prophet Jeremiah; subsequent to his departure from Judæa.

have followed the history of seaports in general; and not have stood on the coast for nothing. What a light would be thrown on the origin of the name Peloponnesus, and the history of the Pelop-id family, if a *bonâ-fide* nation of Pelopes, with unequivocal affinities and contemporary annals, had existed on the coast of Asia! *Who would have hesitated to connect the two?* Yet with the *Danai* and the Tribe of *Dan* this *is* the case, and no one connects them." The same logic holds good in the case of Tuatha da *Danaan*, who formed a settlement in Ireland some centuries before the epoch of Jeremiah. Their name signifies, literally, Tribe of the Danites; and the same enterprise, which carried them so early to all the coastlands of the Grecian world, would in time bring them to the limits of the Mediterranean, *and beyond.* It is quite possible, granting, for the moment, that Jeremiah had a mission to Ireland, that he found already established, on his arrival there, a kingdom of his own Israelitish countrymen.

Thus we have, in the picture, the Hebrew prophet, and the Israelitish nationality; but where is the throne of David?

To this, also, it is suggested, there is an answer.

The prophet Jeremiah, when he was forced to leave Judæa for Egypt, had with him (Jer. xliii. 5—7) the daughters of Zedekiah. There is no record of his return, or of theirs, to the Land of Judah, but his own predictions would have caused him to escape from Egypt with his charges. Associated with the great Irish legislator was an Eastern princess (read that most interesting tenth chapter of Mr. Glover's book), who wedded the Heremonn, the sovereign who lent his authority to the beneficial schemes of Ollam Fola. Her name, *Tephi*, has no signification in Celtic, but in Hebrew "it implies everything combined in mind, person, and nature, that is delectable and admirable in woman" (Glover, p. 93), while the word, *Mergech*, applied to her tomb (which measured sixty feet!) means, in Hebrew, a "resting-place" or "depository." She is described in one song as a daughter of Egypt, and the reforms which Heremonn permitted are ascribed to his promises to her.

May this not have been the daughter of Zedekiah, and the representative of the sovereignty of David, the sceptre of the Tribe of Judah?

Some say that this is impossible, for the promise, was that David should not want "*a man*" to reign on his throne, and

that the princess, and others since then, have been women! But the Hebrew translated "man" is "*ish*,"* and may refer to either sex, as in the following passages:—"The breath of all *man*kind" (Job. xii. 10). See Job xiv. 12, xv. 16, xxxiv. 21; Psa. xxxix. 11, lxxviii. 25: "Man did eat angels' food" (margin, "everyone did eat"). In these, and many other passages, *man* includes *woman*. "Ish" is the comprehensive common designation; and, in the light of the above passages, it cannot justly be asserted that the use of the Hebrew word "*ish*," in Jer. xxxiii. 17, excludes a female succession to the throne.

Others say that, even granting that Jeremiah arrived in Ireland with a daughter of Zedekiah, that she was wedded to a prince of Dan, and that our sovereigns can trace their descent from that union, still the throne of David could not in this way have been perpetuated through the *female* line; but, the answer is, that there is a remarkable prophetic "riddle," concerning the succession to the throne of David, contained in the 17th chapter of Ezekiel. The first part of the chapter is very plain, and the riddle must be contained in verses 22—24: "I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent." A solution, that has been given, is that this young and tender twig refers to one of the daughters of Zedekiah, king of Judah, after the male heirs had been cut off, and that the succession to the throne was to be in the female line; and that, the planting of the tender twig upon an high mountain, where it should become "a goodly cedar," bringing forth boughs with spreading branches, bearing fruit, and giving shelter to "fowl of every wing," indicated the vast dominion, wealth, and influence of the future kingdom.

That the throne would be overturned, and continued in the female line, after the death of Zedekiah's sons (Jer. lii. 10, 11), also seems very probable from Ezek. xxi. 26, 27: "Take off the crown . . . . *exalt that which is low*, and *abase that which is high*. I will overturn, overturn, overturn it; this also shall be no more *until He come whose right it is*, and I will give it to Him"—*i.e.*, to Christ, at His Second Advent! This passage

* The Rev. M. S. Bergmann (see p. 91) refers us to Gen. v. 2, where God Himself calls *male* and *female* by the name of "Adam" (margin, "man," R.V.), which word is synonymous with "*ish*."

should be compared with Ezek. xvii. 24:—"I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish; I the Lord have spoken it and have done it;" and also with Gen. xlix. 10:—"*Till He come whose it is*" (Margin R.V.).

If the sceptre was not to depart from Judah in "the latter days," "till Shiloh come," and the sons of Zedekiah, and the male line of Judah, were extinct, it clearly follows that it must have been carried on in the female line; and these prophecies explain the contingency of disobedience—the male line deposed, the female exalted.

At all events, in some such way as this, Jeremiah may have been able to execute the second half of his commission—re-establishing the momentarily cast-down throne of David, and so providing for the fulfilment of the prediction bestowed by Jacob on the family of Judah, and of the promise vouchsafed by God to David. In some such way it must needs have been accomplished.

That the sovereigns of Britain can trace their descent through a long line of Scottish and Irish kings to Heremonn and Tephi, is the generally accepted view of those, who have investigated the annals of the various component sections of the British race. With these kings in their migrations, from Ireland into Scotland, and from Scotland into England, has ever journeyed that Stone of Destiny, whose ancient legend promises a perpetual sovereignty to the wandering race whose property it is; and which now reposes under the Coronation Chair, in the Temple of the Lord, at Westminster. On this, in exact accordance with the custom described in the chronicles of the Kings of Judah, have kings and queens been continually crowned. The banner that floats over the keep of Windsor Castle is the Lion of the Tribe of Judah.* The Banner, the Stone, and the Irish Legend are all significant corroborations of the belief, so firmly based on so many other grounds, that the Israel, lost to sight so long ago, is found in that mighty Empire which is fast filling up, and evangelizing the world.

* The Speaker's Commentary says:—"The standard of Judah was a lion" (See Num. xxiii. 24, xxiv. 8, 9).

ADDENDUM.

ON THE APPOINTED PLACE.

In connection with the promise of a perpetual throne to David in 2 Sam. vii. 10, 11, there is also a promise of a place of safety for Israel; where she was to be planted, and from which she was to move no more. This is specially referred to by Dr. Hanan in his work, "Israel: a Thesis"; and we cannot do better than quote his words:—

"These words must be regarded as parenthetical. . . . King David had conceived the idea of building a house for God; the prophet is sent to say that God will build *him* a house, and that his seed should reign in perpetuity. Solomon's kingdom was to be *established;* David's house and kingdom were to be *sure* (ver. 16). We have the advantage of an inspired commentary upon this promise (Psa. lxxxix. 34—37; Jer. xxxiii. 20—26). Jeremiah's words are unequivocal, David's representatives were ever to reign over the House of Jacob, and that, therefore, the House of Jacob was itself to be ever a nation (xxxi. 36). In this connection, the mention of Israel's safety in a place appointed is a necessary corollary to the promise to David, and the period during which Israel was to be planted in a place of their own, where they were to be free from the foot of the invader, and from which they were to move no more, must synchronise with the period during which David's family were to reign over the nation. Therefore, as that rule was to be unbroken, and as Israel was moved out of Palestine, she must have been planted in the foretold 'place' before or at the same time that David's family were finally ejected from Jerusalem—viz., B.C. 588; and she must have remained there since, and remain there till the end.

"Difficult as it may seem to some to see the required fulfilment in the facts of history, we must yet notice another and a finer point in the prophetic statement. The books of Samuel make a constant distinction between Israel and Judah, and there is no excuse for saying that that constant use of language is departed from in this one instance (see 2 Sam. ii. 4—8; iii. 12; v. 5; xii. 8; xv. 2—10; xviii. 6, 7; xix. 11—20, 41—43; xx. 2—19: xxiv. 1—9). Thus, it is to Israel (*i.e.* Ten-tribed Israel) that the appointed place is promised, and not to Judah; and the perpetuity of the royal House of Judah is

connected with the safety of Ephraim-Israel! As a matter of fact, Judah has not been and is not in a place of her own, and is not a nation ruled by a king; thus, either the promise and the words of Jeremiah have failed, or they were addressed to, spoken of, and fulfilled in the Ten-tribed House.

"Furthermore, these words were spoken to David at the time that his kingdom had been established, and yet they contemplated a place which was yet to be prepared. This is no modern gloss. The Latin version of the Chaldee paraphrase is very suggestive. . . . 'And I will appoint a place prepared before Me for My people Israel, and will establish them, and they shall abide in their own places, and shall not be alarmed any more, and the sons of the wicked shall not proceed to afflict them as of old.' It is evident, even apart from the use of the future tense, that the place appointed before God could not have been understood to be identical with the land of Canaan, when the Chaldee paraphrase was written.

"The prediction of a place of safety and blessing distinct from Palestine, which is here made, is more fully proclaimed in the later prophets: 'I will allure her, and bring her into the wilderness.' . . . 'I will sow her unto Me in the earth, and I will have mercy upon her that had not obtained mercy, and I will say unto them which were not My people, Thou art My people, and they shall say, Thou art my God' (Hos. ii.)." * —See also pages 49, 89—91, in this book.

* "Israel: a Thesis," pp. 51, 53, by the Rev. Denis Hanan, D.D.

APPENDIX C.

NOTES ON OBJECTIONS.

"DEUTERONOMY XXVIII. 62, is often quoted as a proof against our view:—'And ye shall be left few in number, whereas ye were as the stars of heaven for multitude.' But this punishment of becoming 'few in number' is upon Israel disobedient, and not returning to God. The Hebrew word translated '*few in number*' in this chapter is different from the Hebrew similarly rendered in chap. iv. 27. This word (xxviii. 62) means something split off, divided, a little chip (see Fuerst's Heb. and Chald. Lexicon *in loco*). Thus it is used very appropriately of the Jews who were split off or divided from the House of Israel, who constituted the greater number of the descendants of Israel. But, to prove that this text specially refers to the 'House of Judah,' notice that it is spoken of those who were to suffer *after the Roman siege*, which is mentioned in verse 49: 'The Lord shall bring a nation against thee from far, from the end of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance. . . . he shall besiege thee in all thy gates . . . . throughout all thy land . . . . and thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters.' Now this refers to, and was all literally fulfilled in, the Roman siege.

"The 'House of Israel' had been cast out, and divorced from the Mosaic law, and carried into captivity, long before the Roman siege, or even the siege by Nebuchadnezzar. Thus the punishment of becoming '*few in number*'—spoken of those Israelites, who were to be besieged in all their gates, and undergo the Roman dispersion—can *only* apply to the 'House of Judah,' or the Jews, and, to them during this present dispensation; and, certainly, cannot apply to the 'House of Israel,' who were then far away in exile from the Holy Land, after the Assyrian captivity—God's '*Lo-ammi*.'

"Moreover, no promise of deliverance, before the return to Palestine (xxx. 5), is given to these, as there is in Deuteronomy iv. 29—31; where it is said: God will not forsake them, nor forget His covenant in the latter days. Thus the different Hebrew words employed in the two chapters, the difference of the threatenings, and the promise of restoration and covenant mercy to one, can only be reconciled by concluding that the first applies specially to the 'House of Israel,' before their restoration to Divine favour under the New Covenant, in the latter days; and the latter to the 'House of Judah'—disobedient, even to the present time—'led captive into all the nations,' after the destruction of Jerusalem (compare Deut. xxviii. 64, and Luke xxi. 21—24)."*

UNCIRCUMCISION.

"The objection is answered at once by the counter question:—How is it possible that the House of Israel could have become *divorced* from the Mosaic Law, and not God's people, and 'as they over whom thou never barest rule,' *Gentilised* and thus '*lost*,' if they had kept up the sign of the Old Covenant, *i.e.*, circumcision? In fact, one of the signs that we must find upon the House of Israel is, that they are as the Gentiles, or uncircumcised; but this does not prevent us from finding them in the New Covenant made by Christ with the House of Israel (see Heb. viii. 10)."†

THEY SHALL "DWELL ALONE."

It is important to bear in mind that this whole prophecy of Balaam's concerning Israel, relates to the people in a condition of *blessedness;* and it cannot be applicable to them when in a *cursed* condition. Hence it cannot refer to the Jews at the present time. But the whole prophecy should be studied. Is it true of the Jews, that "the Lord his God is with him, and the shout of a king is among them?" Or, "He hath as it were the strength of an unicorn." How can this be applied to a people in dispersion? Again, it is written, "Behold, the people shall rise up as a great lion, and lift up himself as a young lion." This cannot be applied to the Jews. Those who quote "they shall dwell alone" as against our views, should study the whole prophecy, and then they would see that the words

* "The Fulness of the Nations," pp. 153—155.

† *Ibid.* p. 219.

apply to the British Empire, but not to the Jews. They should also quote the passage: "Who can count the dust of Jacob, and the number of the fourth part of Israel?" This, at any rate, will not fit the Jews.

NOTES ON HOSEA III.

"This '*woman beloved of her friend*,' whom the Lord would *not* divorce, although '*an adulteress*,' cannot possibly represent the exiled House of Ephraim; for Ephraim, or Ten-tribed Israel, *was* divorced. Beside which, this portraiture of an injured husband who patiently waits for his wife's repentance, and still calls himself her '*friend*,' in no way agrees with the picture which Hosea gives of God's dealings with Ephraim. For Ephraim was driven into captivity; whereas Gomer is here kept from want and destitution, and made the subject of preservation. . . . Verse 4. Its real accomplishment did not take place till the Roman exile, under which the Jews have been '*abiding many days*' in this exact condition, being still preserved from idolatry, but without any temple sacrifices or theocratic government."*

The "Speaker's Commentary" remarks on verse 4:—"It is a very remarkable peculiarity of the prediction in this verse, that while it describes Israel as having neither sacrifice nor oracle, it describes her as also *abstaining from image worship*, and even from those forms of heretical or heathenish divination which are known to have been in use among them for a thousand years" (vol. vi., p. 428).

"*Ephraim*, on the other hand, was to be 'joined to idols; let him alone' (iv. 17). Therefore, *if* this passage proves that the House referred to here would not worship 'idols the works of men's hands,' then it clearly cannot refer to the out-cast Ten Tribes, but must apply to Judah, or to the Jews.

"This interpretation is favoured by the *Rabbi Kimchi*, who remarks on this verse:—'These are the days of the captivity in which *we* now are at this day; we have *no king nor prince* out of Israel; for we are in the power of the nations, and of their kings and princes; and have *no sacrifice* for God, *nor image* for idols; *no ephod* for God that declares future things by Urim and Thummim; and *no teraphim* for idols, which

*"Good Tidings," March, 1883, "Notes on Hosea," by the Right Rev. Bishop Titcomb, D.D.

show things to come, according to the mind of those that believe in them' ('Speaker's Commentary,' vol. vi., p. 428).

"Moreover, it is said of this woman (the adulteress)—'*Thou shalt not play the harlot, and thou shalt not be any man's wife; so will I also be toward thee*' (3). Chapter iv. 15 supports the view that this refers to Judah; for we read :—'*Though thou, Israel, play the harlot, yet let not Judah offend.*' Again, in Isaiah liv. we read :—'More are the children of the *desolate* (or divorced) than the children of the *married* wife ;' showing that Judah did not lose her marriage bond. How can the words, 'Thou shalt not be any man's wife ; so will I also be toward thee,' refer to Ephraim-Israel, the *divorced wife?* of whom he had been speaking in the two first chapters in terms of distinct repudiation, and of whom it had been said, 'She is not my wife, neither am I her husband.'

"If this chapter, then, refer *solely* to the House of Judah, or to the Jews, it has nothing to do with the question before us; and it will receive its complete fulfilment when the Jews are converted, and turn to their Messiah, which will still be in the 'latter days,' as this period extends up to the invasion of the Holy Land by Gog, described in Ezekiel xxxviii. 16." *

"Ezekiel, in chap. xxiii., typifies Israel and Judah as two women—'Thus were their names; Samaria (that is, Israel) is Aholah, and Jerusalem (that is, Judah) is Aholibah.' They are both adulterous women. Now, carefully mark what happens to Aholah—the type of the House of Israel—in consequence of her wickedness. God says, 'Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians; these . . . . slew her with the sword; . . . . for they had executed judgment upon her.' But what happens to the other woman, Aholibah ? The prophet, after enumerating the abominations and idolatries of which she had been guilty in following the evil example of her sister Aholah—who, we have just shown, had judgment executed upon her—tells us that she, too, is to be judged. For what purpose ? Why, that 'thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt.' This was done to the House of Judah by the seventy years' captivity to Babylon: and after they returned they were no longer guilty of the sin of idolatry. They, after that, 'did not offend' in this respect, but fulfilled that which was said of the woman—of whom we contend they

* "The Fulness of the Nations," pp. 105—107.

are the anti-type—of Hosea iii. 3: 'Thou shalt abide for Me many days; thou shalt not play the harlot, and thou shalt not be for another man (in other words, not put away or divorced); so will I (that is, God) also be for thee.'" *

Some, who hold the views advocated in these pages, think the term "Children of Israel," in Hosea iii., refers to the same people as in chapter i.; and, hence, to the Ten-tribed House! But "what we desire to call special attention to is, that this chapter,—the favourite one to hurl against the believers in the view that Ephraim-Israel must now be a nation, and 'a multitude in the earth,'—is strongly in favour of it, even if 'the children of Israel,' of Hosea iii., do refer to the Ten-tribed House, instead of to the Jews. For it distinctly states that they are to abide many days without a king, *i.e.*, some long time (which the Ten-tribed kingdom, according to our view, did), but, afterwards, viz., 'in the latter days,' they were to '*turn*' to God (not '*return*' to the land!).

"The Sp. Com. says:—'It is implied, that during those 'many days' they would be in a posture of mind foreign to their proper character as God's people. 'Return' or 'turn'—for in Hebrew the words are one—very often denotes the relinquishment of a wrong course (vol. vi., p. 428).

"Then it is—viz., in the latter days, or the Christian Dispensation—that 'the children of Israel' (if this passage refer to the 'House of Israel') are to '*turn*, and seek the Lord their God, and David their king,' *i.e.*, the Lord Jesus Christ, and fulfil the grand promises given to Joseph's House by Jacob, which were also to happen in 'the latter days.'" †

* "Israel a Reality"—*a reply* to the pamphlet entitled, "The Ten Tribes: Where Are They Not? and Where are They?" p. 13. By Douglas A. Onslow.

† "The Fulness of the Nations," pp. 109, 110.

[*ADDITION TO APPENDIX C.*]

GRACE AND FAITH.*

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(I.)

ARE THE DOCTRINES OF GRACE OPPOSED TO THE CONFIRMATION OF THE PROMISES MADE TO THE FATHERS.

By the Rev. Chancellor, Hanan, D.D.

The idea that any literal fulfilment during this age, or the Christian dispensation, of the promises made to Abraham and his seed, must clash with the teaching concerning the grace of God, and the righteousness that is by faith, is more prevalent than the readers of the *Banner* may suppose, and causes much misconception as to the meaning and evidential value of present-day facts.

It is acknowledged by a Rev. Dr., in his letter to Dr. H. Aldersmith, † and others, that Ephraim-Israel and Judah-Israel exist, and are separate. It is also acknowledged that they each have an inheritance of promise which is both temporal and spiritual. But because the New Testament covenant is of *grace* and by *faith*, therefore, they say, there can be no fulfilment of the Old Testament covenant; and they add that those who hold the contrary deny the teaching of the Holy Spirit concerning the doctrines of grace, referring to Rom. iv., &c. On the contrary, we say that the *literal* fulfilment to Christian Israel in this age of the covenant promises that were given to Abraham before the law, is an accomplishment according to grace and by faith.

For what is the apostle's statement? That the promise of being "heir of the world" was given to Abraham before circumcision, by grace and through faith, and that therefore it is to be fulfilled, not to the circumcision only, but by grace and through faith to those admitted into the new covenant. Therefore, if Israel, or any part of Israel, becomes now, or has

*First published in *The Banner of Israel* for July 20th, 1892, and then as a pamphlet. See advertisement.

† See the following Letter by Dr. H. Aldersmith.

ever become recovenanted, that part of Israel has the covenant made with Abraham "confirmed" to it in Christ (Rom. xv. 8).

Others beside Israel were to be, and have been, admitted to the same New Testament covenant; these were grafted into the original olive-tree and partake of its root and fatness, whether male or female, black or white, bond or free, barbarian or civilized; but we fail to see how their admission by *grace* and *through faith*, makes it necessary that Israel, re-admitted by grace and through faith, should therefore forfeit her peculiar national promises in this age, or in any age. I submit that those who put forward a statement opposed to this must totally misunderstand the whole of St. Paul's argument in Rom. iv., and elsewhere. Furthermore, the truth of the whole Scripture from Genesis to Revelation is involved in God's faithfulness to Abraham and his literal seed, through the racial line of Isaac and Jacob, for ever. When our opponents say that we make "some Scripture upset the truth of the other Scriptures," may we not ask them to take care lest their misconception of some scripture does not cause them to shut their eyes to the whole revealed plan. By their own confession it does so do, for they say that during a dispensation of grace as opposed to law, the promises to Abraham, given before the law and by grace, cannot be literally fulfilled to his literal seed.

It does not require anyone to be a very astute theologian before he can say which of these statements is probably right—viz., that which maintains that, according to St. Paul, the grace that flows from Christ the Lord *confirms the Abrahamic covenant*, or that which says that it renders its deferment to a future age necessary. But the truth concerning this is not a question of probability, for it is foretold of Ephraim-Israel that she should be recovenanted, brought nationally into a different relationship to God, and although previously divorced from the law, and not God's people (Lo-ammi), should become the sons of the living God. This is the new covenant position of grace (Hos. i. and ii.).

When, therefore, we read such a statement as this, "I take the prophecies as to Israel's future and return as literal in the future, not as you, as literal in the present," our opponents to be consistent must maintain that it was ever, and is, impossible to evangelize Ephraim during this age; for in no other way can they defer the fulfilment to her of her temporal and spiritual inheritance, until the Millennium. They, to be con-

sistent, must hold that our blessed Lord's words concerning the lost sheep of the House of Israel absolutely excluded the "Lo-ammi" tribes; for we repeat that only by their exclusion from Christ and the new covenant in Him, can their national inheritance in all that the Abrahamic precircumcision heirship implies be withheld from them. While, let it be remembered, it can be (as it is) fulfilled to the letter to a race which is more privileged than those to whom it was said, "You only have I known of all the families of the earth:" the people in whom all the families of the earth were to be blessed!

It must be observed that the present contention does not involve the question as to the Identity of the British with Israel. It is simply a statement on our opponents part that Israel, wherever the people may be, cannot possess the heirship of the world during this age of grace. What, we may ask, is the real origin of this most extraordinary misconception? Is it not to be found in the idea that Israel is not known and does not inherit, and that a reason for this must be found; and does not "a strong delusion" blind the eyes of the greater part of Christendom to the plain accomplishment of God's purposes, and the evidence which that literal accomplishment bears to His ruling among the kingdom of men? The assumption that the opponents of the statement, that Israel is to receive the literal fulfilment of the Abrahamic covenant during this age, are the upholders of the doctrines of the grace of God, and that we "make void the grace" is absolutely opposed to all that is true. It evidences a total misconception of the argument of the Apostle Paul, it minimises the redeeming power of Him who died for the nation, and it dishonours the glory of the Lord God of Abraham, of Isaac, and of Jacob, who is supposed to have cast off Israel, His "firstborn," during the dispensation of grace. To all this false teaching we say, "God forbid."

(II.)

"FAITH" AND "GRACE."

DEAR PHILO-ISRAEL,—With this I trust you will publish an article by the Rev. Dr. Hanan, on what is looked upon as "*a fatal objection*" to our views.

The Handbook has been sent to many clergy, who are interested in the study of prophecy, with a letter begging them to read it without prejudice, and to see whether the "House of Israel" *must* be existing at the present time distinct from Judah, and also be "as the sand of the sea," if the Millennial reign of our Lord is near. The commonest objection, I find, is the thought that our views put on one side "faith" and "grace."

The special cause of Dr. Hanan's article is a letter I have received from one of our best known London clergy, a D.D., in which are the following words:—"I must pronounce the whole British-Israel theory as a gross delusion, in which some scripture upsets the truth of the whole Scripture, and destroys the very foundations of grace. You take the expression, 'the fulness of the nations,' and use it of *Israel after the flesh* (which you consider to be the Anglo-Saxon race), in spite of the fact that in Rom. iv. the Holy Spirit has interpreted His own words, and explained clearly that He uses them of Israel after the Spirit—viz., the spiritual children of Abraham, who possess his faith. The Holy Spirit declares in Rom. iv. 11 that he was 'the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also . . . who walk also in the steps of that faith of our father Abraham which he had, being yet uncircumcised.' In ver. 13 it is distinctly declared again that the promise in question was not given to his seed according to the flesh, but through the righteousness of faith. In ver. 14 we are told that on the other interpretation (*i.e.*, yours), 'faith is made void, and the promise made of none effect.' Therefore, it is of faith that it might be by GRACE, to the end that the promise might be to *all the seed*, not to that only which is of the law, but to that also which is of *the faith of Abraham*, who is the father of us all, as it is written, 'I have made *thee a father of many nations*.' Your interpretation is just the opposite of this. You make the descent from Abraham to be NOT by *faith*, not by *grace*, but a descent according to the flesh in the whole Anglo-Saxon race, thus making 'faith void and the promise of none effect.' I must therefore reject it as being opposite to the Holy Spirit's OWN explanation. I do not wonder that this, my objection, has not been dealt with in your Handbook, among 'Some Objections Considered.' Pray consider this fatal objection before you ask anyone to 'accept this fact.'

"It is *not a fact.* It is *a practical denial* of the Spirit's own interpretation, and therefore I cannot accept it. . . . I should not be surprised if it is accepted by many more, for we know that '*strong delusions*' will mark the closing years of this dispensation, and I look upon this as one of them, which is diverting the minds of many from the great and fundamental *doctrines of grace.*"

Now, I am sure you will agree that this is an old and well-answered objection, but it is one that still keeps many back from seeing the truth; and it is rather a serious accusation that is made against the Editors of the Handbook—that they are putting grace and faith on one side, and bringing on the delusions of the last days. In fact, one clergyman has written me, saying that I am "contributing very considerably to that terrible apostasy and delusion which will come upon Christendom," that my views lead away souls from Second Advent teaching,* and from looking for, and waiting for, Christ's return; in fact, that I am actually being used by Satan himself to blind men from the true hope of the Church, and am "perverting the truth of God."

Of course, we must expect all this strong language and abuse, as our clerical friends cannot find any sound arguments to upset our logical conclusions; but still it would be well if they were to study what we really do teach concerning "faith" and "grace"; and also to see that our views do not lead souls away from Christ, or from the fact of the nearness of His Second Advent, but the very reverse; and, most assuredly, they do not put grace and faith on one side, and make them void.

My private answer to my first critic was that he was confounding (as so many do) the *spiritual* with the *temporal* blessings; and that we do not teach that the *literal* seed receive the *spiritual* blessings simply because they are the *literal* seed of Abraham, but only because of their individual faith in Christ, the Messiah; and that he could not have studied either "The Fulness of the Nations" or the "Handbook," or he would never have so misjudged our teaching. I then showed him that we must be part of the *wild* olive graft, according to his theory, if we were not part of the natural branches of the Hebrew olive-tree; and, hence, as a Church, liable to be cut off.

* The Second Advent is fully considered in an appendix to "The Fulness of the Nations." See the following article, p. 198.

My reply was far too long to publish, but I remarked—It is quite possible that the outcast and divorced House of Israel (even if it were not foretold by God's holy prophets) may have multiplied and become a literal nation, and even "a company of nations," in these "latter days," though still thought to be pure *Goyim*, or so-called Gentiles; and that many of them may *also* have been brought into the new covenant (which was actually made "with the House of Israel") *through faith*. You, I said, and a host of others, totally misunderstand our views. We do not teach that the *spiritual* seed of Abraham* cannot have the *spiritual* blessings by faith in Christ, but we do teach that the *temporal* blessings were promised by God to the *literal* seed of Abraham, Isaac, and Jacob; and that St. Paul was referring to the *spiritual* blessings by faith in Christ, which the *literal* seed may surely obtain as well as non-Israelite Gentiles.

As these objections seem so deeply rooted it would be well to answer them thoroughly in the BANNER *again*, and also in an appendix to the third edition of the Handbook, which will be required this summer. Perhaps it will also be advisable to republish these answers in pamphlet form for distribution.

Faithfully yours,

H. ALDERSMITH.

June 25th, 1892.

(III.)

THE DOCTRINES OF GRACE, AND THE PROMISES TO ABRAHAM AND HIS SEED FOR EVER.

BY PHILO-ISRAEL,
Editor of the "Banner of Israel."

As far as we are able to comprehend the difficulty stated by the London Doctor of Divinity, it appears that, arguing from Rom. iv. 13, he interprets St. Paul to mean that "the promise was not given to the seed according to the flesh, but through the righteousness of faith to believers in general." Referring, however, to ver. 13, we do not find the apostle's statement to be as quoted by the Rev. objector. The words are these:—"For the promise that he should be the heir of the world was not to

* Rom. iv. 11. By faith in Christ (see "*The Fulness of the Nations*," pp. 4, 5, 232—4); "*Handbook*," pp. 12, 43, 44, 70, 136, 142 143, 164.

Abraham or his seed through the law" (nothing about the "flesh," be it observed), "but through the righteousness of faith." Here the seed of Abraham under its twofold aspect was considered. That branch which remained under the law, and refused faith and grace in Christ Jesus for salvation (that is Judah), did not obtain the promise. The other branch, being, like Judah, a portion of the seed "according to the flesh," but divorced from the law, namely, the House of Israel, obtained the promise "through the righteousness of faith," in Christ Jesus, their Lord. Our views do not make void the faith, because we concur with St. Paul in admitting that Judah, being still "of the law," cannot be heirs because they are yet in bondage; and to assert, therefore, that Judah under law are heirs of the promise is, in fact, to make "faith void" and "the promise of none effect." But the promise "is of faith, that it might be by grace, to the end that the promise might be sure to all the seed; not to that only which is of the law" (namely, Judah, or the Jews) "but to that also" (that seed of Abraham also—*i.e.*, the House of Israel) "which is of the faith of Abraham, who is the father of us all."

The argument does not go beyond the lineal fleshly seed of Abraham, but considers the case of the Jews, or Judah, under the law, and that of the House of Israel, which, being outside, or outcasts, or *Lo-ammi*, not God's people, is accepted and blessed, being "of faith and by grace." But even so, it must always be borne in mind that the non-Hebrew converts to Christ (*i.e.*, the spiritual seed of Abraham, through faith in Israel's Messiah [Rom. iv. 11], commonly known as "the Gentiles") are by grace unconditionally admitted to God's saving mercy to the Church Universal by faith, and to all the temporal blessings of Israel besides, when politically united to Israel's commonwealth.

The Rev. D.D., however, confounds two things which are wholly dissimilar—namely, the *temporal* or earthly blessings connected with the promise which devolved on Ephraim-Israel as Joseph's birthright, on the one hand [such being an endowment to qualify the House of Israel for the work God entrusts to it, of ministry to the entire world in spiritual things]; and, on the other, those *spiritual* blessings which do not necessarily accompany the earthly temporalities, such being also God's gifts, but "by grace and through faith." These were Abraham's by gift, but he had to receive them by grace and through faith; and

they were stored up for distribution in the then distant centuries in the hands of the Mediator, the Lord Jesus Christ, who gave them to Israel of the House of Joseph, for themselves and for mankind throughout the whole world. These spiritual gifts were for "the nations," but the almoners were Israel. The temporalities were Israel's only, also by promise, to qualify them to carry out the work of grace and faith, as to the whole world, not excluding their own flesh and blood. But their racial descent no more conferred faith and grace on them individually than such descent made Ahab and the wicked kings of Israel, Manasseh and the wicked kings of Judah, or Judas Iscariot the *devil*, yet the chosen apostle of the Lord Himself, possessors of grace, or partners in the faith which are the gifts of God alone, through Christ.

There is, and must be, a lineal descent from Abraham according to the flesh to represent the seed under the law, which manifestly is to-day the House of Judah; and there must be also a lineal fleshly descent from Abraham to constitute the seed, not now under the law, but which possesses the faith of Abraham, independently of the law—namely, through the righteousness of faith in Jesus. This was the predicted worthiness of the Israelite "servants of the Lord," described in Isa. liv. 17 and Isa. lxi. 10. Our views honour both grace and faith, since we declare of both Israelites and Jews, therefore of British-Israelites, the modern descendants of the former, that their lineal descent does not *per se* confer on them salvation, or grace, or faith. We point to the patent facts of Scripture, and of the present day, to prove that Israelite birth does not supersede the necessity for the new birth by the Spirit of Christ; that our views are no new religion; no fresh Antichrist. (See p. 12, Handbook.) To the House of Israel after the flesh, while in banishment from their land, and there exhibiting the portentous increase of population which our opponents deem a thing of "the earth earthy," God Himself has tied up the purely spiritual blessing of their possession [and the recognition by such possession] of the true Christian national character. While in such banishment, or captivity, they were to be known and identified as "the sons of the living God," or, in other words, as "true believers in the Lord Jesus Christ," living by faith on Him (John i. 12; Hos. ii. 20), and looking humbly for salvation by grace only. What God's Word joins together, man may not put asunder. Israel, blessed as to temporalities,

as shown by Hos. i. 10, is blessed also in spiritual gifts, and is so constituted the able almoners of the grace of God to all nations, families, and kindreds of the earth (Gen. xxii. 18; Isa. xxvii. 6, R.V.).

This, no doubt, is the day of grace, and God now offers faith to the whole world lying in the wicked one, that by the blood of Christ, the great Atonement, they may be saved. But the offer must be made known, and the Gospel of salvation must be preached by His constituted agents, the House of Israel. "Israel is to blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6). The Jews are incompetent by reason of lack of faith, and total want of national and material power. The other House, therefore, must be made available, and to prepare them for the work, God has given them, as the purchase of the cross (Rom. xv. 8), those needful material gifts which constitute the promises to Abraham and his seed for ever, and are elsewhere designated the "birthright of Joseph and his sons" (1 Chron. v. 1, 2). These are absolutely needed to arm the selected agents of God's grace, to enable them to go forth and preach to the sinful world, the humbling doctrines which bring peace to men, through the faith, and by the grace of Christ. Faith and grace are thus perfectly compatible with the present condition of things wherein the Abrahamic seed according to the flesh, is endowed with *temporal* gifts promised by the Lord to Israel to qualify them for His work.

Our Doctor of Divinity in London unfortunately does not recognise the mighty part Israel has to play in the present dispensation, and would ignore the chief actor in God's plans and purposes. We are confident, however, that both Scripture and current facts are on our side; and ere long our Rev. opponent will see and acknowledge his error, and regret that he so strongly denounced us as evil-doers, enemies of God, and perverters of His holy and glorious Gospel.

THE SECOND ADVENT OF CHRIST.

By H. Aldersmith, M.B., F.R.C.S.

One of our clerical objectors has taken us to task for ignoring the Second Advent in our Handbook, and for spreading dangerous delusions which, he says, tend to draw away souls from the consideration of the second coming of Christ, which is "*the true hope of the Church.*"

Whether such a charge is true can easily be seen by those who will take the trouble to *read* the Handbook, instead of trying to criticise it without first attempting to understand what it professes to teach. A historic fact, produced by the direct providential care of God, cannot clash with any other teaching that He has given. This book has been written to prove that fact. It is open to any to refute the arguments if they can; but while the fact remains unrefuted, it is not reasonable for anyone to say that its existence clashes with the revelation given concerning the second advent of our blessed Lord.

The fact of our Lord's second, personal, and pre-millennial advent is one of the foundation-stones on which we build our argument. The raising of "the dead in Christ," simultaneously with the removal of those who are His, and who are alive and remain unto His coming; the future re-union of the two Houses of Israel and Judah; to be followed by the personal reign of Christ; are doctrines affirmed in the Handbook.* This book was not written to prove the pre-millennial return of our Lord (which was taken as a fact admitted by almost all students of the prophetic Word); but, it was written to show the great distinction, which unquestionably exists in the Bible, between the destiny of the two Houses of Israel and Judah; and to prove that the promises given to the House of Israel are now being fulfilled in these "latter days" to the Anglo-Saxon race. This appendix is added for the purpose of explaining that as the fulfilment of the declared purpose of God with respect to Israel, is a necessary step in the development of the kingdom of the Lord, the fact of Israel's existence, so far from diverting the minds of men from the approach of the Second

* See pages 18, 63, 79, 168.

Advent, is essentially the knowledge that is best calculated to teach them to expect and prepare for it.

However those holding British-Israel views may differ—like other students of prophecy—about the exact position of the translation of the then living true Christians; with regard to the ending of "the Times of the Gentiles"; the last "Great Tribulation"; and other events during the closing years of this Dispensation; they are practically unanimous in looking forward to

THE PERSONAL AND PRE-MILLENNIAL ADVENT OF CHRIST.

British-Israelites are looking for this glorious event, as well as those students of prophecy who appear to know very little about what God has foretold concerning the destiny of the lost House of Israel during these "latter days"; for the Second Advent is most intimately associated with the sudden conversion of Judah, and the restoration of both Houses to Palestine, and the *whole* of the Promised Land.

Christ has not yet taken His seat upon the throne of David at Jerusalem, but the time will come when He will reign, with His previously raised and translated people, over "all the earth" (Zech. xiv. 9). British-Israelites are longing for that great day; for the time when it may be truly said: "The kingdom of the world is become the kingdom of our Lord, and of His Christ: and He shall reign for ever and ever" (Rev. xi. 15).

The literal and earthly Israelites of both Houses (then united) will be the subjects of the Great King, and Christ will reign over the reunited Twelve Tribes of Israel (Ezek. xxxvii. 21—28). This great, but *Israelitish*, kingdom is referred to by Daniel as belonging to "the people of the saints of the Most High" (Dan. vii. 27)—*viz.*, the lineal descendants of Jacob's twelve sons. Christ is to "come in like manner as ye beheld Him going into heaven" (Acts i. 11); "And His feet shall stand in that day upon the Mount of Olives" (Zech. xiv. 4). At this Second Coming (parousia), there is to be the raising of "the dead in Christ," simultaneously with the gathering together of those living at that time, who are truly His.* The *exact* relation of "the rapture of the Church" to the other

* *Viz.*, those that "have passed out of death into life" (1 John iii. 14); "He that believeth on Me" (John xi. 25, 26).

closing events in this dispensation, has but little to do with the main question discussed in this book, which was written to prove that before that time comes, the House of Israel is to be "as the sand of the sea" for number, called "sons of the living God," and to be manifested as the promised "fulness of the Gentiles" (Hosea i. 10; Gen. xlviii., and Rom. xi. 25).

Our Lord's return is clearly indicated in the chart,* and is accepted as a great truth, and a foundation-stone on which to build the logical argument to be found in chapter iii.; where it is distinctly proved, that certain *temporal* blessings *must* be fulfilled to the House of Israel *before* His Millennial reign.

At the close of that chapter, it is assumed—as an admitted fact—that the Second Advent is *near*, though we are not foolish enough to try to fix the date of it (as is too common in these last days), knowing full well that nothing does more harm to the study of prophecy than the unwise attempt of trying to determine the exact date of our Lord's appearing. That time is known to God; and though many signs of its near approach may be apparent, signs for which the faithful are told to watch, yet the precise time is hidden, and probably will be till near the end; when the sign will be given, and "the dead in Christ" will be raised, and "we that are alive, that are left unto the coming of the Lord" will rise to meet Him in the air.

This is not the place, nor have we the space, to fully consider the various views held by those who, agreeing on British-Israel truth, yet differ with regard to the relative position of future events. These events are secrets known to God, and not to be revealed till the set time.

The main points on which we do agree are:—

I.—That Christ's advent will be personal, and pre-millennial.

II.—That the end of this *Age*, or *Dispensation*—not of the *world*—is near; but that it is a most mistaken idea, to suppose that the Second Advent means the total destruction of human life. Christ's intervention will be against the then existing rule and authority, when He will "bring to naught" the rule of "the lawless one."

III.—That the raising of "the dead in Christ," simultaneously with the removal of "those that are Christ's," will necessarily precede the marriage supper of the Lamb; and the concluding part of His coming *with* the saints, "rendering vengeance on them that know not God, and to them that obey

* Consult the chart at the beginning of the book.

not the Gospel of our Lord Jesus;" when He will overthrow "the beast, and the kings of the earth, and their armies."

IV.—That there is to be a time of unparalleled trouble at the close of this Dispensation—probably commencing with the coming great war-woe on the European nations, and culminating in the last great tribulation on both the Houses of Israel and Judah, called, "Jacob's trouble"; when, it is written, "God will break his (the Assyrian's) yoke from off thy neck" (Jer. xxx. 1—9, compare Ezek. xxxvii. 24).

V.—That, towards the close of this great time of trouble, "all nations" will be gathered together against Jerusalem, as described in Zech. xiv.; after which Christ will come, with His raised and translated saints, and "His feet shall stand in that day upon the Mount of Olives." At that time the Jews (the "House of David," or Judah) will have the spirit of grace and supplication poured out upon them, and they will "look unto Him whom they have pierced." Then also will be fulfilled Dan. vii. 13, 14.

It is manifest that the knowledge of the House of Israel's existence, so far from diverting attention from these foretold events, must have the effect of making thoughtful minds see that they are near at hand; for Israel as well as Judah is to bear a foretold part in the coming kingdom, and if Israel is not known to be in existence, a delay will be considered necessary; but if the House of Israel is identified and ready, then we may be certain that the final events of this age cannot be long delayed.

It is self-evident that the raising of "the dead in Christ," and the translation, or rapture, of those then united to Christ by a living faith, must precede the coming *with* them; but the time that will intervene between the two events is a matter that is much disputed by students of the prophetic Word.

THE SEVENTIETH WEEK OF DANIEL.

Many believe that the last seven years of the now closing "Times of the Gentiles" (Luke xxi.) will see the fulfilment of Daniel's seventieth, or last week; while others think the "Times of the Gentiles" will be closed by the sudden coming of Christ for His waiting people, and that the seventieth week will then follow.

Those who believe the seventieth week is still to be fulfilled,

expect that a personal antichrist will make a covenant for seven years with the Jews, previously returned in unbelief to Jerusalem; also that antichrist will break this covenant in the midst of the last week of years; cause the renewed sacrifices to cease; and thus bring on the final Great Tribulation of three and a-half years. The supporters of these views concerning the seventieth week expect the rapture of the Church to take place some time before the close of the last week. Some think Christ might now come at any moment, for His waiting people; and even say it will be "at least seven years" before the close of this dispensation—"the Times of the Gentiles"—*i.e.*, before the commencement of Daniel's seventieth week; while others think the covenant will be signed first, but that the rapture will take place before the commencement of the great tribulation, which is supposed to be during the last half of the week—*i.e.*, three and a-half years. On the other hand, there are many who think the rapture will be during the last tribulation; while some believe it will not take place till its close, so that there will not be any distinct period intervening between the coming of Christ *for*, and *with*, His saints.

While some British-Israelites are looking for Daniel's seventieth week at the close of this age, others think this week has no reference at all to the doings of "the beast," but, that the main events in it, concerning the cessation of the Hebrew sacrifice, and the confirming a covenant, refer to the past acts of Messiah, who undoubtedly is the chief object in the prophecy. They point to the significant fact, that *both* the Houses of Israel and Judah are mentioned by Daniel in his prayer (chap. ix. 7); and that, though the *Jews* rejected and crucified their Messiah, yet the *House of Israel* did not join them in that act; for at that time they were in exile, divorced from the Mosaic covenant and the ceremonial law—"*Lo-ammi*," or not God's people. Those who take this view maintain that Christ was baptized, and commenced His ministry at the end of the sixty-nine weeks; and that His crucifixion, at the supreme Passover, was exactly in the centre of the seventieth week (even to a day, if calculated in true Hebrew years—*i.e.*, of *lunar* months—from the proper decree to build the city and the wall, which was the decree given in the 20th Artaxerxes.)*

They also affirm that the Messiah caused the Hebrew sacrifices to cease in the eyes of God by the offering of Himself once for

* See "The Fulness of the Nations," pp. 236, 294, 337.

all (Heb. x. 9), and that He also confirmed God's covenant—as Christ was to do (Rom. xv. 8); in fact, that He confirmed the original Abrahamic covenant, given in uncircumcision, and thus brought in the new covenant (Jer. xxxi.; Heb. viii.). Those who take this view also say, an antichrist could not possibly confirm, ratify, or make more firm or strong (which is the literal meaning of the Hebrew) a covenant; for such an act of necessity pre-supposes that a covenant had already been made with the same people and by the same person, who then confirms or ratifies the same. Hence, they argue, this event refers to the ratifying of the Abrahamic covenant by the death of Christ, the Testator (see p. 44; Heb. ix. 16), which covenant was then specially made with the "House of Israel" (Heb. viii. 10). Therefore, they agree with Julius Africanus, who wrote in the third century, Jerome, Hengstenberg, Pusey, and others, who hold that the confirmation of the covenant in Dan. ix. was the direct work of Messiah, and has nothing whatever to do with any antichrist. Those British-Israelites who take this view specially observe that the covenant was to be confirmed "with" or "to *the many*" of Daniel's own people, or, in other words, with the House of Israel, and not with a *few* Jews. The article is in the original, and the translation correctly stands "with" or "to *the* many." * Hence this passage, they argue, cannot refer to Judah in the closing days of this dispensation, for the Jews are to be left "*few in number*," and would hardly be referred to as "*the many*" of Daniel's people; while the House of Israel is to be at that time in contrast with the Jews "*as the sand of the sea.*" Many, therefore, hold this passage predicts that the multitudinous seed of the House of Israel, in particular, were to be brought first by the death of Christ into the bond of the covenant—the new covenant†—during the Christian dispensation, and consequently before their brethren of Judah, who are to enter the new covenant at the close of the "Times of the Gentiles."

Which of these two diverse views concerning the seventieth week is the correct one, we have no space to discuss; but we affirm

* See "The Fulness of the Nations," p. 238.

† It is important to note in connection with this subject that, while *both* the "House of Israel" and the "House of Judah" are mentioned *first*, together, as the people with whom the new covenant would be made (see Jer. xxx. 31 and Heb. viii. 6—8), yet in the next verses, in both passages, *only* the "House of Israel is mentioned, supporting the view that the House of Israel is brought under the new covenant before Judah.

that the historic fact, which this Handbook upholds, is not affected by the divergence of views, or speculations, upon these points.

It may also be asked—What is the relative position of the rapture of the living saints, with regard to many other events, which certainly have to take place during the closing days of this dispensation?

Will the coming of Christ, *for His people*, be before the end of the "Times of the Gentiles?" and the ceasing of the treading down of Jerusalem by the Gentiles?

Is it to happen before the last Great Tribulation? and what is its position with regard to the *final* reunion and return of Israel and Judah to Palestine?

On these questions there is some difference of opinion amongst those, who fully agree as to where lost Israel is to be found. Most British-Israelites are expecting a preliminary and partial return of the Jews to Palestine first—though under the protection of Great Britain—while some think Hosea i. 10 will be fulfilled *before* Gog comes down on the restored Houses, and that the Holy Spirit will be poured out more fully on the House of Israel in the last days, when the people will be converted and known indeed as "the sons of the living God," and that the two Houses will appoint themselves one head and return (representatively) to Palestine. Hence many would place the sequence of events as follows:—(1) The House of Israel is to fulfil the dry bone vision, and to become "an exceeding great army" (Ezek. xxxvii. 10). (2) The *two sticks* of resuscitated Israel, and re-gathered Judah, are united in God's hand, and they take full possession (representatively) of the Land (16—21). (3) They are to be prosperous and to dwell safely there—*i.e.*, in peace (xxxviii. 14). Gog knows this, and determines to come down upon them, which he does, and then is destroyed, Ezek. xxxviii. and xxxix. being fulfilled.

Jeremiah refers to the reunion and return in iii. 18:—"In those days the House of Judah shall walk *to* the House of Israel, and they shall come together out of the land of the North to the Land that I gave for an inheritance to your fathers;" and in xxxiii. 7: "I will cause the captivity of Judah and the captivity of Israel to return." But, of all passages, the most graphic is Ezek. xxxvii. 15—23:—"Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the Tribes of Israel his companions, and I will put them with it, even with

the stick of Judah, and make them *one stick*, and they shall be one in Mine hand."

But, as we shall see further on, the full, *final*, and joyful return is *after* the overthrow of Gog.

We may expect very great changes to be brought about by the coming great war-woe, now so imminent, on the nations of Europe. According to our interpretation of prophecy, the Turkish Empire will be broken up; and, in that case, a great Power like England could not allow any other Power to occupy Palestine, and therefore England will occupy Palestine, probably in much the same manner as she has Egypt. Russia has designs also upon that same country, and will ultimately become more powerful after the fall of Turkey, when prepared to take her final position as the "Gog" of Ezekiel. The Jews, *still unconverted* to *Christ*,* are clearly to walk

* See "*Palestine Repeopled*," by the Rev. James Neil. The author (tenth edition, 1892) condemns British-Israel views; saying, that we urge it is England's duty to assert her right to Palestine, and immediately take it under our protection for colonisation on a large scale. This assertion is followed by these words:—"Upon this they (British-Israelites) consider that the Jews will be converted, Christ will come, and the Millennium will commence. But the hopes built upon these views proceed on the error of supposing that Israel are to return, not first in unbelief, but as saved and confessing Christ."

We trust the author will see by the perusal of this Appendix that what he has stated is *not correct*, and that British-Israelites are expecting no such thing as he asserts, but just what he thinks will soon come to pass. Also that we are able to appreciate the clear distinction which Scripture places upon Israel and Judah, which the author often fails to notice, as in the above passage, where he calls the Jews "Israel."

If the book be read, it will be seen that the author's forecast is almost identical with our own, with regard to the return of Judah in *unbelief*, to be followed by the great tribulation (which, he should remember, is on *both* Houses); and also that the final great world power, symbolised by the "king of the North," the "Gog" of Ezekiel, and the final form of "the beast," is Russia, and all her allies, coming down on restored Judah, supported by "the merchants of Tarshish," or Great Britain! The author admits that the House of Israel exists quite distinct at the present time from the Jews, as can clearly be seen by the following quotation from his work:—

"It is at this time (the final return) that the Ten Tribes will be recognised and recovered. The Scriptural accounts of Israel's complete restoration carefully preserve the distinction between 'the dispersed of Judah,' and 'the outcasts of Israel.' The Ten Tribes called the 'House of Joseph,' 'Joseph,' and 'Ephraim,' have had, as a body, a very different lot during the last 2,400 years from that of their brethren of Judah and Benjamin. They have been preserved from the guilt and punishment in which the Jews have been righteously involved by the

to Israel (Great Britain) in order to be replaced in Palestine (see p. 52). This has already commenced; and hence there is but little doubt that in time Palestine will come under British rule, and a partial return of Judah take place, under the protection of Great Britain, who will *not* at that time be known as the House of Israel. Therefore, it is quite possible, the ceasing of the treading down of Jerusalem by the Gentiles, and the end of the "Times of the Gentiles" (Luke xxi. 24) may suddenly, and unknown to the world, terminate during or after the coming European war, by the military occupation of Palestine by Great Britain, followed by the return of Judah under our flag.

These are extremely *probable* events in *the near future*, which must arrest the thoughts of those who are most anxious for the fulfilment of the Church's hope: and the knowledge of Israel being in Britain must necessarily make that hope more definite.

Accordingly, probably after the expected continental war, we may see an increased settlement in Palestine of a part of the Jews, and some English—*i.e.*, Judah still in unbelief, and Israel *in ignorance* of her origin and destiny (Jer. iii. 18). This re-union, and re-settlement, must take some time, perhaps some years (Ezek. xxxvii.; xxxviii. 11—14).

The question, so many would like answered, is—What is the sequence of events? But this clearly depends upon what the symbols employed in the Revelation and elsewhere predict. Are there to be two distinct invasions of Palestine in the last days, separated by some years, or only one, with different points of detail mentioned by the several prophets?—Is the "King of

formal rejection of Messiah, and have been for the most part entirely hidden, and will continue so until the time of their return."

We hope the author of these true lines will again study the prophets, when he will see that the Lost Ten Tribes (he allows they are *lost* now) must be "as the sand of the sea," and called "the sons of the living God" before the return; also, by reading Zech. x. 6—9, that the House of Joseph is clearly converted before Judah, in this Dispensation, for the place where they remember God is called "in far countries," which is clearly not Palestine (see p. 62). Then the conversion of Judah, the House of David or the Jews, is foretold in chapter xii., where we do not find the House of Joseph mentioned. Perhaps these few remarks may lead him to reconsider his denunciation, and to see the whole instead of half the truth concerning Israel and Judah. As we are near the final return (Ezek. xxxvi. 8), we ask him—Where are the "*outcasts of Israel*" who are to be "as the sand of the sea," and, according to Isa. liv., more in number as the *outcast* "wife of youth" than the "*married* wife"—Judah?

the North" (Dan. xi.) the same power as the "Gog" (xxxviii.) of Ezekiel ?—To what power does the final form of "the beast" in the Revelation refer ? We purposely avoid attempting to give definite answers to these difficult questions, and mention them chiefly for the purpose of showing that we do not ignore them. Some say there will be no personal antichrist, others think they see one clearly revealed in God's Word. Many think the term "antichrist" (1 John iv. 3) refers to a false religious *system*; and. while they are quite willing to allow that "the beast" of the Revelation is a symbol of the last great Empire before the coming of Christ, yet they say it foretells an Empire, *not* an individual, though a man will be at the head of it.

If the "Gog" of Ezekiel be the same power as the "king of the North" of Daniel xi.—as we believe—then it is very clear that both those descriptions of an invasion of the Holy Land refer to one period, though perhaps to different acts in the one last drama; and that Zech. xii. to xiv. will be also fulfilled at that time, as the events there foretold are clearly to take place at the same time as the coming up of the "king of the North" —"the Assyrian"—and will be during the last great tribulation on Israel and Judah.

Many are puzzled about the solution of the questions concerning "the beast" of the Revelation, and the "Gog" of Ezekiel. Some place the reign and destruction of "the beast" some time after the annihilation of Gog, or the overthrow of Russia.* Others think they are separate powers in the last days, and speak of Gog as "the last great hail," or "the third woe," following the second, or the Turkish woe.† But very

* The first view is that Gog's (Russia's) invasion of Palestine is different from, and precedes the king of the North's invasion by a term of years, during which time the events described in Ezek. xl., xlviii. *begin* to be fulfilled. Reasons for this are suggested in the closing chapter of our friend "Oxonian's" *Russia Japhet*. Whether this be the case, or as stated above, it makes no difference to the position of the rapture of the saints, which is considered further on.

† If the great tribulation under Gog is referred to in Rev. xi. 14, as "*the third woe*," as so many believe, there is no reason why "the beast" in his final form, should not be the prime mover in that last woe. It is evident the destruction of "the beast" cannot be some time before the destruction of Gog, for Christ's Millennial reign begins after the overthrow of "the beast," and the invasion by Gog cannot take place in the commencing years of the Millennium; nor can this passage (Ezek. xxxviii.) refer to the destruction of "Gog and Magog" in Rev. xx. 8, 9.

many hold that both symbols refer to one final power—*i.e.*, to the last great world Empire gathered together under many names against Israel (both Houses), and to be crushed at the advent of the Messiah.

The great tribulation, or "Jacob's trouble," cannot come to pass *after* the invasion and overthrow of Gog, or Russia, for the conversion of the Jews (Judah) is during the siege mentioned in Zech. xii. (which is during the last great tribulation, the time when the "king of the North" overruns Palestine), while the conversion of Judah appears *also* to be clearly foretold at the time of Gog's invasion of Palestine. For it is written of that time:—"So the House of Israel ‡ shall know that I am the Lord their God, from that day forward. And the nations shall know that I am the Lord. The House of Israel went into captivity for their iniquity . . . Neither will I hide My face any more from them, for I have poured out My Spirit upon the House of Israel, saith the Lord God."

Therefore, we cannot expect "Jacob's trouble," *after* God

which is clearly at the *end* of the Millennial reign; for "the nations," and "the whole House of Israel," or "all the House of Israel wholly" (viz., the Ten-tribed House), and the "House of Israel" (Judah, see below) are to know God *fully* after Gog's overthrow—*i.e.*, at the commencement of the Millennium, and not only at its close (see Ezek. xxxviii. 23; xxxix. 7, 22, 28. 29).

‡ Ezekiel generally addresses *the Jews* (who alone remained the representatives of the covenant people, and went by the name of *Israel*) as the "House of Israel;" for at that time the Ten Tribes did not exist as the "House of Israel," but were outcast, *divorced* from the Mosaic covenant, "*Lo ammi*," or not God's people, and scattered. Ezekiel was with the Jewish captives on the banks of the river Chebar—*i.e.*, with the "rebellious House," or Judah. This will be clearly seen if the following passages be studied (chap. iii., 4, 7, 15, 17, and viii. 6), where the Jews are distinctly addressed as "the House of Israel," while in verse 17, the same people are called the "House of Judah." Again, the House of Judah is called the House of Israel in xxii. 18, for it is very clear *Judah* is to be gathered in the midst of Jerusalem. Consult also chap. xvii. 2, and xxiv. 3, the "rebellious House," called the "House of Israel" in chap. iii., clearly refers to the Jews, and not to the outcast Ten-tribed House. The two Houses are contrasted in chap. iv. 6, and in chap. xxiii. as the two sisters, and fully in the dry bone vision in chap. xxxvii.; while, sometimes the Twelve Tribes are referred to as the "House of Israel," as in chap. xx. 13. But the Ten-tribed House is specially referred to under the name "All the House of Israel wholly" in chap. xi. 15, xxxvii. 11, 16, and xxxix. 25. Therefore, whether the term quoted above refers only to Judah, or to the *Twelve* Tribes, it is clear the conversion of the Jews takes place at that time.

has poured out His Spirit upon the Houses of Israel and Judah; and, hence, we think it is very plain that the final part of the great tribulation, or "Jacob's trouble," refers to the invasion of Gog, or Russia, who is also the "King of the North," and that in the closing crisis Judah sees the Messiah, and is converted (comp. Ezek. xxxviii. 16—23, and xxxix. 7, 22, 28, 29, with Zech. xii. 10, xiii. 1, and xiv. 2, 3, 4, 9).

These divergent views are perfectly compatible with the knowledge of the historic fact of Israel's existence. That fact may help to solve the difficulties, but it cannot lead any to ignore them.

The author of "Palestine Repeopled"—which should be read —acknowledges that the British are meant by "the merchants of Tarshish" in Ezek. xxxviii., and that Great Britain has to withstand Gog or Russia in the last invasion. But, surely, if our isles are Tarshish, then, according to Isaiah, Great Britain has to restore the Jews to Palestine; and Jeremiah says the Jews shall walk *to* the House of Israel to be replaced in Palestine. Hence, it is clear, the House of Israel is to have the ships of Tarshish; Tarshish is Great Britain; *ergo*, Great Britain is the House of Israel!

Again, Gog comes down on *both* the Houses of Israel and Judah, not only on a few Jews. Russia would never have to gather such a mighty host to overcome the Jews, a non-military people (left "few in number") unless they were under the protection of some great military Power. Therefore, the chief Power Gog has to come against, is the nation who has "the ships of Tarshish," and which is to restore the Jews to Palestine—*i.e.*, the House of Israel. Every man of the world knows that Great Britain's final conflict, over the Eastern question, will be with Russia (or Gog), and this is further evidence that we must be the lost "House of Israel," as well as "the merchants of Tarshish" (see p. 98).

Statesmen plainly see this coming invasion by Russia, and it is clearly foretold in God's Word. There are many and great events, which must take some years, still to come to pass before we can expect Christ *with His saints*, at which time His people Israel and Judah will be very sorely pressed by Gog, or Russia. At which crisis Christ comes to deliver them:—"And His feet shall stand in that day upon the Mount of Olives;" when the destruction of Gog (or the "king of the North") and his con-

federate hosts, so graphically foretold in Ezekiel will be fulfilled.*

"THE BEAST."

We have no wish to turn prophet; but however much the Papal and Mohammedan powers† have fulfilled prophecy in the past, there must still be a *final* great power, represented in Daniel as the "king of the North," coming up against Jerusalem, and a mighty Empire symbolised by "the beast" of the Revelation. To prove the latter assertion, we need only call attention to the fact that the image of Daniel is to exist *as a whole* when the stone falls upon its feet, and it is destroyed *as a whole*, not simply the Roman Empire, for it is written:—"Then was the *iron*, the *clay*, the *brass*, the *silver*, and the *gold*, broken in pieces *together*" (Dan. ii. 35). Therefore we may reasonably expect "the beast"—the eighth head—of Rev. xiii. to have power over, and to be supported by, the whole of the territory represented by Daniel's image—*i.e.*, over the ancient Babylonian, Medo-Persian, Grecian, and Roman Empires; even including ancient Assyria (as the "king of the North" stands for the power dominating over Syria, Asia Minor, and Babylonia).

Now "the beast" of Rev. xiii. actually has three marks upon it which *prove* that its dominion is much more extensive than the Roman Empire, for the symbols of the first three beasts of Daniel vii. are portrayed. For we read, "And *the beast* which I saw was like unto a *leopard*, and his feet were as it were the feet of a *bear*, and his mouth the mouth of a *lion*." The idea of a Roman beast *alone* is far too small for this united symbol; it shows much greater dominion.

Again, we must always remember that "the beast" of the Revelation is a most complex symbol, and that it has seven heads, which we (personally) fully believe (see "Alford's Commentary, vol. iv., p. 710) represent the great world Empires that have oppressed Israel and Judah, conjointly and separately, even to the present day. Five had fallen in St. John's time—

* The proofs that the "king of the North" and the "Gog" of Ezekiel represent *one* power, and come up against restored "Israel," also what countries are referred to by the different Scripture appellations, are to be found in a remarkable book, entitled "The Time of the End," by the Rev. Walter Chamberlain, M.A., 1880 (comp. Zech. xiv. 12, 13, with Ezek. xxxviii. 21, 22).

† We do not ignore these powers, or their probable alliance with the final beast.

i.e., Egypt, Assyria, Babylonia, Medo-Persia, and Graecia, while the sixth head was in power at that time—*i.e.*, the Roman Empire. Different views have been taken of the seventh head, but some * consider it represents the great Ottoman power that has trodden down Palestine, after the Roman Empire, as we may expect all the heads to have had some special relation with the Hebrew race and Jerusalem. But, whatever the seventh head may represent, it is evident the eighth head is really the beast itself; as Dean Alford says, "This eighth, the last and worst phase of the beast, is not represented as any one of his heads, but as being *the beast himself* in actual embodiment."

We think it is the future union, under one head, of all the territories of these ancient world powers against Judah and Israel —*i.e.*, the Jewish and the Anglo-Saxon races—for the supremacy of the world.

The Roman Church may possibly yet unite with the Greek, and thus form one great, false, anti-Christian combination ministering to the final beast of the Revelation.†

In trying to elucidate these mysteries, the first point to decide is whether the "king of the North" is the same power as the "Gog" of Ezekiel. Almost all students of prophecy think they are identical; if so, then comes the great question—Is this power also the final form of "the beast," who, with the "kings of the earth and their armies," are "gathered together to make war against Him that sat upon the horse"—*i.e.*, against Christ Himself—at the final part of His advent" (Rev. xix. 19). There is much to be said in favour of this view, for if Ezek. xxxviii. be studied, it will be seen that Gog is to have many people with him (besides Russia) even "Persia, Cush, and Put; Gomer, and all his hordes; the house of Togarmah, in the uttermost parts of the North, and all his hordes; even many people with thee." In modern English these names are supposed to stand for *Persia*, while *Cush* is Ethiopia, the Abyssinia of our times; *Put* is Libya—*i.e.*, North Africa, west of Egypt. *Gomer*—Gomer-man is the German man, and Gomer and all his hordes refer we think, to German and kindred races. Then, by the house of *Togarmah* is meant the Turkoman hordes of Central

* This is the view held by the Rev. F. Aston.

† "*Another beast*," with "*two* horns like unto a lamb." is to minister to "the beast" of Rev. iii. See "*A Commentary on the Revelation*," by the Rev. Canon Garrat, M.A.; and "*Palestine Re-peopled*." (See note, p. 205).

Asia, which are fast falling under the power of Russia at the present time. If Dan. xi. be consulted, it will be seen that the "king of the North" is *also* to have the Libyans (*i.e.*, North Africa), and the Ethiopians (*i.e.*, Abyssinia) at his steps, and the land of Egypt shall not escape him. These are striking links between the king of the North and Gog. Further "the king of the North" in Daniel always refers to the power dominating in Syria and Asia Minor. Hence we may expect Russia to gain full possession of that part of the world which she is now rapidly acquiring, before she appears as the "Gog" of Ezekiel, or the "Assyrian."

Surely all these hordes with Gog represent the old Assyrian, Babylonian, Persian, Grecian, Roman, and Ottoman Empires? So that under Gog, or Russia—"*the Assyrian*"—we may yet see one great world power, the image of Daniel in its final form, "*the beast*," supported by the ten-horned confederacy of the Roman kingdom (Rev. xvii. 17), coming down on restored Judah, the Jews, and *also* against the Power protecting Palestine —*i.e.*, the British Empire, or the House of Israel—which is clearly referred to in Ezekiel under the emblem of "Sheba and Dedan" (the Arabian Cushite and Aden), and "the merchants of Tarshish" (Great Britain), with all the young lions thereof (the colonies).*

To show that Gog is "*the Assyrian*," or the "king of the North," we may notice that God actually addresses him in these remarkable words:—"Art thou he of whom I spake in old time by My servants, the prophets of Israel,† which prophecied in those days for many years that I would bring thee against them?" (Compare Ezek. xxxviii. 17—23 and Isa. xxxi.:—"So shall the Lord of hosts come down to fight upon Mount Zion . . . then shall *the Assyrian* fall with the sword, not of man," v. 4—8.) Again, the overthrow of "Gog" is described in Ezek. xxxix. 17, 18, in words very like the overthrow of "the beast" and his host in Rev. xix. 17, 18. Besides, if the coming of "Gog" is "at the time of the end"—coincident with the second advent of Christ—which is certainly the time of the destruction of "the beast," it is difficult to imagine *two* such universal Powers, existing about the same time, as the Empires

* See "The Fulness of the Nations," p. 188, on Tarshish.

† The chief prophets before Ezekiel's time were Joel (iii.), Amos, Hosea, Isaiah (xxx. 31; xxxi. 4—8), and Jeremiah.

symbolised by "the beast" and his armies of Rev. xiii., and "Gog" and his hordes of Ezekiel.*

Whatever in future may be found to be the true solution of these problems, it is very clear that the entry of the "king of the North" "into the glorious Land;" "the great tribulation;" the second advent of Christ; and the destruction of "the beast," are the terminating incidents in this Dispensation.

Thoughts similar to these occupy the minds of all students of prophecy, and their attention is *not* diverted thereby from the Churches' hope. Is it then reasonable to object that the more defined knowledge obtained by the discovery of the House of Israel could possibly produce an opposite effect?

THE GREAT TRIBULATION.

The last great tribulation is referred to in Dan. xii.:—"At that time (see last verses of chapter xi. concerning the "king of the North") shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered. . . . Many of them that sleep in the dust of the earth shall awake."

Ezekiel also appears to paint this tribulation very plainly in chapters xxxviii. and xxxix. We believe it will indeed be a time of real and terrible trouble to the British Empire, the last great

* We are very greatly indebted to the Rev. F. Aston (the vicar of Bushbury, Wolverhampton), in his lecture on this subject, and also to suggestions from Mr. Douglas Onslow, for the foregoing solution of "Gog" and "the beast." The Rev. F. Aston ended his lecture as follows:—

"The Beast is the last great world Empire; which will embody all previous world Gentile Empires into one, so that the image of Daniel will be found once more complete (for the idea of the union of all Sclavonic races read Peter the Great's will). Then this great Empire will wage war against Israel and Judah; and this struggle will be one for very existence. It is a deadly struggle between the two Empires of the world—*i.e.*, between the pure Gentile and the Israelitish kingdoms, called in Scripture 'Jacob's trouble.' 'Tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.' This struggle will continue for the space of three and a half years, when Israel is almost overcome; then the Lord descends, and rolls back their armies, destroys Israel's foes, and establishes her, His kingdom upon earth. And this *closes* the final times of the Gentiles.

"Israel thrown into the crucible of national affliction comes out a people ready and prepared for the Lord to reign over."

trial of Israel's faith; but we are told, "Jacob shall be saved out of it" (see Isa. xxvi. 20, 21; Jer. xxx. 7) *not* from being in it!

Jeremiah refers to "Jacob's trouble" in the thirtieth chapter: "For, lo, the days come that I will turn again the captivity of My people Israel and Judah, saith the Lord, and I will cause them to return to the land that I gave to their fathers, and they shall possess it; and these are the words that the Lord spake concerning Israel and concerning Judah. . . . Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble;* but he shall be saved out of it; . . . and they shall serve the Lord their God, and David their king, whom I will raise up unto them" (compare Ezek. xxxvii. 24).

Hence, the great tribulation is clearly to be on *both* the Houses of Israel and Judah, and is referred to in Micah v. 5, 6, where the Assyrian comes into the Land. But the great tribulation on Israel must not be confounded with the days of vengeance on the unbelieving world, referred to in 2 Thess. i. 8, and with the destruction of "the Assyrian" by the advent of our Lord. Joel refers in his third chapter to this overthrow; "Multitudes, multitudes in the valley of decision!" and in Rev. xvi. 16, "And they gathered them together into the place which is called in Hebrew Har-Magedon." (See also xix. 17—21.)

Zechariah also foretold that there should be great trouble at the close of this dispensation, and he specially speaks of the Jews in the last siege of Jerusalem:—"I will make Jerusalem a cup of reeling unto all the peoples round about, and upon *Judah* also shall it be in the siege against Jerusalem.† . . . And all the nations of the earth shall be gathered together against it. In that day, saith the Lord, I will open Mine eyes upon the House of Judah" (*Notice* it is the House of *Judah*, not the House of *Ephraim-Israel*, that is specially mentioned here) . . . "The Lord also shall save the tents of Judah first" . . . "And I will pour upon the House of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto Me whom they have pierced." . . . "In that day there shall be a fountain opened to the House of David" (compare 1 Kings xii. 19, 20).

This is the grafting in of Judah again, and it is to be after

* Kimchi interprets this passage as referring to the time of the invasion of Gog—"the Assyrian."

† Compare Isaiah xxix. 3, 5, 7, and xxxi. 4, 5, 7, 8; lxvi. 15—20; followed by the Millennial reign of Christ (xxxii. 1).

the time when God gathers "all nations against Jerusalem to battle." . . . "Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle, and His feet shall stand in that day upon the Mount of Olives." . . . "And the Lord, my God, shall come, and all the holy ones with Thee; . . . and the Lord shall be King over all the earth" (Zech. xii., xiii., xiv.; see Ezek. xxxviii., xxxix.).

At the close of this dispensation Christ will be accepted by the Jews as their Messiah (Ezek. xxxix. 22—29), and they will "be grafted into their own (Hebrew) olive-tree," which will then be Christian—the promised "fulness of the Gentiles"—*i.e.*, Ephraim-Israel—having first come in (Rev. xi. 24, 25; Zech. x. 9).

The Jews are to be replaced in Palestine by the "ships of Tarshish" (Isa. lx. 9), but this glorious and *final* return of both the Houses—then to be united for ever—is to be after the overthrow of Gog, when Isa. lxvi. 20 will be fulfilled:—"And they shall bring all your brethren out of all nations for an offering unto the Lord." This is the time when "He shall set up an ensign for the nations, and shall assemble the *outcasts* of Israel and the *dispersed* of Judah" (Isa. xi. 12—16). Again, this joyful return is referred to in Isa. xviii. 7, as "a present brought unto the Lord of hosts" (Zeph. iii. 10; Isa. xxiii. 8); and also in Ezek. xxxix. 27. This, we believe, is the return spoken of in Hos. i. 11. "And the children of Judah and the children of Israel shall be gathered together, for great shall be the day of Jezreel." *

Then comes the time when the Hebrews are truly to know God:—"So the House of Israel shall know that I am the Lord their God, *from that day* and forward" (Ezek. xxxviii. 23; xxxix. 22, 28, 29).

There are still very many events foretold, to happen during the closing years of this dispensation; and of necessity they must take some considerable time in their accomplishment. The exact position of Christ's coming to raise the dead, and translate those that are His, is still a mystery to most people. That time will hardly be revealed till near the midnight cry, when it will be too late for the foolish virgins, who have no oil in their vessels, to buy the same before the "*parousia*," or the coming of the Bridegroom.

* JEZREEL. "'God will sow,' *i.e.*, make to grow . . . the people whom 'God would sow'"—(*Speaker's Commentary* on this passage). Hence Jezreel refers to the *Ten*-tribed House (see Hos. i. 4).

Those whose thoughts are most intent upon the fulfilment of the Church's hope cannot ignore the questions stated, and the difficulty of solving them; nor is it right or wise that the rapture of the saints should so engross their attention that they should consider any further study of prophecy as hurtful.

THE RAPTURE OF THE CHURCH.

With regard to the "rapture"—some think *only* those, who are very specially watching for Christ's advent, called "watching Christians," will be caught up first as "*first-fruits*" (sometimes referred to as the 144,000), *before* the last tribulation; to be followed by a "*harvest*" of Christians, towards the close of this great time of trouble; thus making *two* raptures of living saints; while others can only see *one* rapture foretold of *all* "those that are Christ's at His coming."

This subject is more fully discussed in the appendix of the "*Fulness of the Nations*," especially the question whether the "*parousia*," or coming of Christ, is an "unseen presence" to the world; and we think it will be found that those who are expecting a secret rapture of "firstfruits" *before* the fulfilment of most of the symbols of the Revelation, and the last great tribulation, have to face a very great difficulty—*viz.*, that such a rapture of "firstfruits" must of necessity occur before the translation described by St. Paul in 1 Thess., and also before the one mentioned in 1 Cor. xv.; for the rapture described in both these places is undoubtedly during the time of the sounding of the last trumpet (Rev. xi. 15, 18).

In 1 Thessalonians, St. Paul clearly argues that no Christians living in the last days are to be caught up before, or to "precede" the raising of "the dead in Christ." His words are: "For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming (*parousia*, or presence) of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air" (iv. 15—17).

Surely this statement is very clear and definite; it evidently includes *all* who are truly united to Christ at that time, and it is specially mentioned that these are the words of the Lord.

Moreover, what is of the utmost importance, St. Paul says most distinctly—*None* shall prevent (go before, or precede) the raising of "the dead in Christ"; and it is perfectly clear that "the dead in Christ" rise at "the last trump" (1 Cor. xv. 52).

To get out of this difficulty some actually say there is to be a rapture of "firstfruits" before the rapture described in Thessalonians, which period, they say, refers to the translation of the "main body" of believers. If this passage were the only one in the Bible, it would show that there is to be no rapture of firstfruits before that time, when Christ shall descend "with a shout, with the voice of the archangel, and with the trump of God." But we get ample evidence as to when this translation will be from 1 Cor. xv., where we read of "Christ *the firstfruits*," and afterwards of "they that are Christ's at His coming," which is there definitely fixed at the sounding of the last trumpet; for it is written, "In Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's at His coming. . . . Behold, I tell you a mystery: We shall not all sleep, but we shall *all* be changed, in a moment, in the twinkling of an eye, *at the last trump;* for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." And surely this is during the period of the sounding of the seventh trumpet in the Revelation? (xi. 15, 18), "And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of His Christ . . . the time of the dead to be judged, and the time to give their reward to Thy servants the prophets, and to the saints, &c." (see Rev. x. 7).

Even Mr. Pember (the chief advocate of the view of two raptures), referring to this passage in Corinthians, says: "It can only mean that all true Christians who are alive at the time to which reference is made will be changed and translated. But the time is that of the last trumpet; and the word 'last' evidently implies that others have previously sounded. Hence it is probable that St. Paul means the blast of the seventh trumpet of the revelation."*

This great difficulty is clearly seen by those who are expecting a rapture of "firstfruits" before the tribulation is fully on the world; and they affirm that 1 Corinthians refers to the *final* part of the rapture, the removal of the "harvest," but that the "firstfruits" are to be taken away some time before this, even

*"*The Great Prophecies*," p. 438.

"at least seven years," as some say. If so, then "the first-fruits" have to be translated before "the dead in Christ" of Corinthians are raised, which is undoubtedly "*at the last trump*," according to their own interpretation. This view seems to be absolutely against the testimony of St. Paul, who says, "We that are alive, that are left unto the coming of the Lord, shall *in no wise precede* them that are fallen asleep." *

How this definite statement can possibly be reconciled with the supposition that some are removed *before* the period of "the last trump," as "*firstfruits*," we (personally) cannot see, as we know of no single passage of Scripture which justifies, or even lends countenance to, this view (see Matt. xiii. 30, 48, 49; xxv. 1—13; Luke xii. 35—40).

Again, we cannot see that any rapture of living saints is foretold before the time of the pouring out of the "sixth vial" —whatever that symbol may signify—according to the following solemn words in Revelation: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame." This note of the speedy coming of Christ is given some time before the battle of Har-Magedon, and the final troubles mentioned under the seventh vial, when great Babylon comes into remembrance in the sight of God, and men blaspheme "God because of the plague of the hail" (Rev. xiv. 21); but it does not actually say however, that the rapture of the Church takes place during the sixth vial, but the reference is a note of solemn warning that Christ's advent is near.

We think the time of "the rapture of the Church" is clearly synchronous with the raising of "the dead in Christ," which is during the period symbolized by the sounding of the seventh angel (Rev. xi. 15), the time spoken of in Corinthians as "the last trump."

Jerusalem is to be trodden down of the Gentiles "until the times of the Gentiles be fulfilled." That time is clearly going on still, though it may *possibly* come to an end about 1898, provided it commenced—as so many think—with the overthrow of the Assyrian Empire by Nabopolasser, who was the founder of the Babylonian Empire, and who is supposed to have sent Nebuchadnezzar, his son, against the Assyrians in

* "Fallen asleep in Jesus"—*i.e.*, the same as "the dead in Christ." See 1 Cor. xv. 7, 18, 23.

B.C. 625 (see chart of the history of Israel). The "great seven times" of prophecy is a period of 2,520 years. There may be many starting points, as well as ending stages, of "the times of the Gentiles," and the commencing date of the period referred to by our Lord may have been much later than B.C. 625, or 624, so that the times may not run out for many more years.*

After "the times of the Gentiles" have come to an end, Judah and Israel are restored to Palestine (representatively), and "the great tribulation" having come upon the world, special signs of the nearness of Christ's advent are to be given. "Men fainting for fear, and for expectation of the things which are coming on the world. . . . Then shall they see the Son of Man coming in a cloud with power and great glory" (Luke xxi. 26, 27).

In Luke xvii. we get a clear picture of the *first* (*i.e.*, if there be *two*) translation, the time when "one shall be taken and the other shall be left." † The Advent is likened to the lightning flash, for its suddenness and for its universality; and it is also spoken of as "the day that the Son of Man is revealed" (verses 24—35).

If this chapter describes the removal of the first Christians from the earth at the *parousia* of Christ (as all will admit) when one is taken and another left, then there can be but little doubt as to its position with regard to the last great tribulation. We read in Matt. xxiv., "Then shall there be great tribulation," &c. (ver. 21). We are also warned to take no heed of false Christs, great wonders, and the saying—Christ has come. "*Believe it not.*" The rapture (likened, in Luke xvii., to the "*lightning* flash") clearly follows these signs and wonders, and the great tribulation. For it is written, "For as the lightning cometh from the East, and is seen even unto the West, so shall be the coming (*parousia*) of the Son of Man." Then, as a final description as to its position, we read, "But *immediately after the tribulation* of those days . . . shall appear the sign of the Son of Man in heaven;" and His coming with the great sound of a trumpet is foretold. So "the great tribulation," mentioned in Matt. xxiv. is the precursor of Christ's Second Advent.

There is one passage that seems to the writer conclusively to prove at what period the raising of "the dead in Christ," and consequently "the rapture," will take place. In the last chapter of Daniel is mentioned, not only the "great tribulation," but also

* See "*The Fulness of the Nations*," p. 212.
† See ,, ,, ,. p. 270.

the raising of the righteous dead, among whom also will be Daniel. That time is clearly defined to be at *the end* of the 1,335 days (no matter whether they are literal days or symbols for years); for it is written, "Go thou thy way till the end be; for thou shalt rest, and stand in thy lot, *at the end of the days*." Whence it appears that Daniel is not to be raised, with the other righteous saints of the old dispensation, until the "end of the (1,335) days." It follows, therefore, that either "the dead in Christ" will rise *before* Daniel and the Old Testament saints, or else "the dead in Christ" are not to be raised till the end—*i.e.*, the time of the coming of Christ to destroy the man of sin (Zech. xiv. 4; and Gog's army is then destroyed, 12—15).

This is also distinctly affirmed in 2 Thess. ii.: "Now we beseech you, brethren, touching the coming (*parousia*) of our Lord Jesus Christ, and our gathering together unto Him; . . . it (the day of the Lord) will not be, except the falling away come first, and the man of sin be revealed" (see ver. 8).

We cannot for a moment believe that Daniel—the "greatly beloved"—will be left in the grave when "the dead in Christ" are raised, and *none* are to "prevent" or go before that time: and therefore we (personally) conclude that *all* are raised at the same time—"*at the last trump*"—and that the rapture of those that are Christ's will be synchronous with that grand event, and clearly towards the end of the great tribulation.*

Again, we cannot think, as some do, that any portion of those "that are Christ's" will be left behind when once the rapture takes place. The theory that some of the members of the Body of Christ are to be left to pass through the great tribulation "for cleansing purposes," because they were not specially watching for Christ's advent, though truly united to Him, seems (in the words of a well-known writer) "utter confusion."

This subject cannot be discussed more fully here, but whether

* If 2 Thessalonians be consulted (i. 7) it will be seen that the time of the "*rest*" of the afflicted ones is at the *revelation* of Christ—ἐπιφάνεια—or the so-called *second* stage of the advent, and *not* "at least seven years" before it, as some suppose. The writer would suggest that those who still think there is to be rapture of "first-fruits" before the coming of Christ "with a shout, with the voice of the archangel, and with the trump of God," to raise "the dead in Christ," and to translate those who are then truly His, should read the Appendix on the Second Advent in "The Fulness of the Nations." *Vide* extra note on page 224.

there is to be *one* or *two* raptures, or translations, of the living saints before the close of this age; whether the rapture will be some little time *before* the last tribulation, *during* the tribulation, or at the *close* of that great time of trouble; there can be no doubt about the relative position of the final part of the Christ's coming, with His raised and translated people, and which is so clearly referred to by Zechariah (xiv. 4). To be followed by physical alterations in the Land; and Jerusalem to be the metropolis of the world, with the other nations coming up "to worship the King, the Lord of hosts" (Zech. xiv. 16—21; Isa. lxvi. 23, 24; Rev. xx. 4—6).

In conclusion, we distinctly assert, in the name of our Association, that we teach no dogmatic views on the relative position of future events connected with our Lord's return, and everyone is free to hold their own opinion as to when these things will come to pass. But on certain points we are agreed; especially on the Advent being pre-millennial and Personal.

Hence, those who think British-Israelites know but little about the various views concerning their Lord's return are greatly mistaken; for they at least take an equal interest in the elucidation and the true solution of these mysteries with other students of prophecy.

After His advent, Christ will occupy the throne of David, and will reign over the "*stone*" kingdom, which has been gradually growing, and which will then smite "the image" and become "a great *mountain*," and fill the whole earth (see p. 67).

At that time those who are considered worthy to attain unto the resurrection from among the dead, and those who are caught up to meet their Lord in the air, will together reign with Him over His people Israel during the Millennium.

Then will be fulfilled the prayer we so often make—

"THY KINGDOM COME."

We again assert that the knowledge concerning the House of Israel, so far from diverting the minds of those who know of this wonderful manifestation of the faithfulness and power of our Covenant-keeping God, from the ultimate coming of the Kingdom and the King, makes their conception of that Kingdom more practical, and its development more near. Promise and prophecy manifestly fulfilled in our own national history must force upon the minds of the sceptical or careless that the future

is *very real;* dispersing, let us hope, the doubts of the one and awakening the interest of the other, thus leading them on to a further study of the Bible; whilst the waiting servants of God must rejoice in the reality.

But before this Kingdom will be set up, or manifested, there is much to take place, as can easily be seen by consulting the writings of Jeremiah, Ezekiel, Daniel, Hosea, Joel, and Zechariah; and most of us think a partial return of Judah must take place before we can expect the coming, or the παρουσία of Christ.

The time cannot be very far distant when we may be sure that Christ will "sit on the throne of His glory," and His words to His apostles be *literally* fulfilled:—

"Ye also shall sit upon twelve thrones, judging the Twelve Tribes of Israel" (Matt. xix. 28).

"GOYIM."

A FRIENDLY critic—"Bible Student"—in a letter to the *Banner of Israel** suggested that we were wrong in giving the interpretation of *Gentile* nations to the Hebrew word "*Goyim*," and he suggested that the word simply meant "nations" and not "Gentile nations." Therefore we think it well to append our reply:—

To the Editor of the "Banner of Israel."

SIR,—The letter of "A Bible Student," in the *Banner of Israel* of February 17th, proves him to be not alone what he describes himself; but also it manifests a scholarly aptitude to deal with the question that he raises—viz., the reasons for applying the Hebrew word "*Goi*," and its plural "*Goyim*," to the Gentile nations, as distinct from the people of Israel, who are undoubtedly referred to by the same word—*e.g.*, "I will make of thee a great "*Goi*," or "nation," and "thou shalt be a father of many '*Goyim*,' or 'nations.'"

The question is not with reference to the latter acquired moral significance of the word as meaning "heathen" (*i.e.*, the statement in Gen. xlviii. 19, does not necessarily mean that Israel was to become *heathen*), but it is with reference to the position of Jacob's descendants as the *Goi*, or nation of JEHOVAH, in contradistinction to the *Goyim*, or nations not in covenant with Him.

Jacob's prophetic power caused him to say that Ephraim would not alone be the most blessed among the tribes of the nation, or *Goi*, but that his lineal seed would become nations, or *Goyim*, and therefore be outside the *Goi*, or nation.

* February, 1892.

Insomuch as Gentile is another English translation for the same word *Goi*, we read that Ephraim would become the fulness of the Gentiles, as distinct, necessarily, from the one *Goi*, or non-Gentile people—namely, Israel in the covenant of circumcision.

Thus the controversy does not turn upon the application of the word *Goi* to the one Hebrew people; but the application of the word *Goyim* to Ephraim, as distinguishing him in "the latter days" from the one *Goi*. Of course, the *Goyim*, or nations, that Ephraim was to develop into were to be Hebrew, but apparently they would be nations as distinct from the nation, "divorced," "not My people," "Lo-ammi," until God's full purpose was manifested, and so they have been, and in the minds of many are to-day, "a nation and a company of nations." Hebrew, but *apparently* non-Hebrew.

We must ask "A Bible Student" to remember that there are many passages in the "Handbook" which clearly show that Ephraim's seed were to become not one single nation only, however numerous, but a "multitude of nations." We think he will admit that when but one covenant nation was in existence, the multitude of the nations must have been outside the Mosaic and circumcision covenant, and such are Gentiles.

In our Lord's day the Jews said, "Will He go to the dispersed among the Gentiles and teach the Gentiles?" Hence, there was no difference between them, and all *outside the Mosaic covenant* were looked upon and called *Goyim*, or Gentiles.

Ephraim's fulness has been re-covenanted in Christ, and thus the promises have been confirmed; but until the work of the Messiah was accomplished, the *Goyim*, if Hebrew, were as the heathen or nations, and outside the covenant *Goi* (just as really as were the Philistines); and they have been called to the faith in Christ, and re-covenanted in these latter days, out of a Gentile condition, as uncircumcised Gentile-Israelites, but now in the new covenant "sons of the living God."

THE EDITORS OF THE "HANDBOOK."

A second letter from "Bible Student" clearly showed that he was confounding the singular word "*Goy*" (which is constantly used of Israel), with the plural word "*Goyim*" to which we referred; and his letter ended with: "From the texts quoted, it is plain that *Goyim* cannot be limited to 'nations *outside Palestine*,' and that 'vital point' should, it seems to me, be given up; nor can it be limited to those 'outside the law.'" The following was the answer:—

To the Editor of the "Banner of Israel."

SIR,—Having read the above—the second letter of "Bible Student"—I think he will find most of his objections already answered in the letter in the *Banner* from the pen of the Rev. Dr. Hanan and myself; for I see he has not yet realized the great difference which exists between the use of the singular word "*Goy*" and the plural "*Goyim*"? In the passage he quotes from the "Handbook" great stress is laid upon the meaning of the Hebrew "Goyim," "*in the plural*," as distinguished from the *singular* "Goy." Hence all the texts quoted by "Bible Student," except those from Ezekiel, need no answer, as the word is "*Goy*," not "*Goyim*"; and we are fully alive to the fact that in the singular "Goy" is constantly used of Israel, both in the wilderness, in the Land,

and in the future. The only question is whether "Goyim" is used in the Bible as describing the tribes of Israel in Palestine?

"Bible Student," in the above letter, quotes Ezekiel to show we are wrong in our definition of the meaning of "*Goyim*," but he could not have given a much better proof that we are right; for, over a hundred years before Ezekiel prophesied, ten-twelfths of Israel (*i.e.*, the House of Israel) were divorced, "outcast" from the Land, and "Lo-ammi," or not God's people—*viz.*, "Goyim"; and at that very time, when Ezekiel was amongst the Jewish exiles on the banks of the river Chebar, the House of Judah was also exiled from the Land, under the Babylonian captivity.

The first passage, quoted with "Goyim" in it, is Ezek. ii. 3, and it is a remarkable one. It is translated in the A.V. as "nation," but the Hebrew is "Goyim." Now the "Speaker's Commentary" remarks as follows on this: "The word *nations* usually distinguishes the heathen from God's people. So here it expresses that Israel is cast off by God. . . . The plural is used here to denote that the children of Israel are not even *one nation*, but scattered and disunited." A curious confirmation of our contention that "Goyim" refers to "*nations outside Palestine*."

Again, in xxxv. 10, who used the word "Goyim," and dared to call God's people two poor *Goyim?* Why, the heathen themselves! "Because thou (the heathen) hast said these two *Goyim*, and these two countries shall be mine, and we will possess it." But, what said God to them? Read the rest of the chapter. Though the Goyim, or Gentiles, called the two Houses at that time, when out of Palestine, "Goyim," yet God promised them later on, by Ezekiel, that He would bring them again into Palestine, and make them one "Goy." So we come to the last passage—xxxvii.; and this also is very clear. The time referred to is the future and final return of the two Houses of Israel and Judah—the two sticks. Then these two "*Goyim*," or nations outside Palestine (outside then and outside now), are to be re-gathered into Palestine, and form the one "*Goy*" once more. The condition of the Houses at this time was referred to by Isaiah long before Ezekiel's time. He calls the two Houses at that future time "*the outcasts of Israel*" and "*the dispersed of Judah*."

Therefore, I think "Bible Student" must allow that the term "*Goyim*"—plural—in the Bible is only used of nations "*outside the land of Palestine*," commonly called, or rather translated, "Gentiles" in our Bibles,

Faithfully yours,

H. ALDERSMITH.

NOTE.—SEE PAGE 220.—"*Go thou thy way—thou shalt rest, and stand in thy lot at the end of the days.* Thou shalt rise up from the grave, and stand in thy lot: *i.e.*, remain for ever in it. There is an allusion to the distribution of the conquered land of Canaan by allotment among the Israelites by Joshua."

"They who are alive at Christ's Coming will not prevent, or go before, them that are asleep (1 Thess. iv. 15). The holy Patriarchs, Prophets, Apostles, Evangelists, Martyrs, and Confessors, and all who have died in the true faith, will rise first; they will all stand, each in his lot, at the end of the days. Then they 'that are alive and remain to the Coming of the Lord will be caught up together with them in the clouds to meet the Lord in the air, and so will they ever be with the Lord.'"

"Even so come, Lord JESUS" (Rev. xxii. 20).

DANIEL, by Chr. Wordsworth, D.D., Bishop of Lincoln. Page 62.

APPENDIX D.

"THE ONE CATHOLIC AND APOSTOLIC CHURCH."

BY THE

Rev. Chancellor Hanan, D.D., and H. Aldersmith, M.B., F.R.C.S.

The fullest teaching concerning the true Catholic ideal is brought out in the fact of the re-covenanting of Ephraim-Israel, in contrast to the notion that the Gentile portion alone constitutes "*The Church*," which is opposed to the fact of the continuity of the Hebrew Church and its comprehensiveness. It is a strange error to suppose that a branch grafted into a tree becomes the root; and yet the correction administered by the Apostle Paul does not prevent acquiesence in this boastful error, even by those who do not belong to the Roman obedience. The apostle's idea of the one Catholic Church is exemplified in the figure of a good olive tree, with its root, stem, and branches (see page 130). He states that some of the branches were broken off because of unbelief, and that certain Gentiles, or non-Israelite wild grafts were grafted in in place of them, and partake ("with" and "among" the Hebrew branches) of the root and the fatness of the Israelite olive tree; not to the exclusion of the other original and unexcised branches, but *with them*.

As the broken-off branches represent the unbelieving Jews of the House of Judah, so the other original branches represent the other House of Israel, which is now recovenanted in Christ. There is nothing in the statements in the Handbook opposed to the oneness of the Church, there is nothing opposed to the true Catholic ideal in the discovery of the Hebrew Christian branches.

The wild grafts were warned that they were not to boast themselves against the original branches ("thou bearest not the root, but the root thee"), that is to say that the Church Catholic was Hebrew with Gentiles admitted, and not Gentile with Hebrews excluded.

It is true that the boastful claim of the wild Roman olive branch, against which we protest, is not alone rebuked, but is absolutely overthrown by this truth (see page 130, 193).

Thereby the true oneness of the Gentile Church with the original Hebrew element is manifested; not that one inherits to the exclusion of the other; or that one is to be "mother and mistress" of the other, but that all form *one tree* of God's planting, so long as the *wild olive branch* continues in the true faith, "otherwise thou also shalt be cut off," as St. Paul teaches in Rom. xi. 22. Into this fellowship we trust that the House of Judah will yet be admitted, when she is covenanted in Christ, and enters the true Church Catholic, which she will do when she is re-grafted into the original olive tree (Romans xi. 23). One potent means of her conversion will be the recognition that the House of Israel, or Joseph, has been *redeemed;* is blessed under Christ; and that *the Church* is not of Gentile origin, but Hebrew.

This conception of our Catholicity does not cause us to understand the words, "To be a light to lighten the Gentiles, and to be the glory of Thy people Israel," as if they read, "To be a light to lighten the Gentiles, and the casting off of Israel."

The answer has not yet been received from an opponent to the question: "Where are the branches with and among which the Roman or Gentile wild olive partakes of the root and fatness?" They are not the Jews, for Judah was broken off and is yet in unbelief. Where, then, are they? It seems strange that the Hebrew-Christian element in the early Church should be so completely lost sight of, that the suggestion of its existence now, could be deemed uncatholic. These Hebrews were "Gentiles" in the sense that they had given up circumcision; were divorced from the Mosaic Covenant; and had thereby become *Lo-ammi*—not God's people.

If Judah in her unbelief is held to be a witness to the Divinity of Him whom she rejected and rejects; surely Ephraim-Israel, spoken comfortably to, re-covenanted and blessed in Christ, is ten thousand times more a witness to the truth and living power of her Lord, who has given to her ability to witness for Him, and has preserved for her her Catholic position, against which the Gentile wild olive boasts itself in vain.

The British is the earliest national Church. The faith of Christ was nationally accepted here before A.D. 70, and it was re-affirmed A.D. 165.* If, as we contend, we are Israelites (not

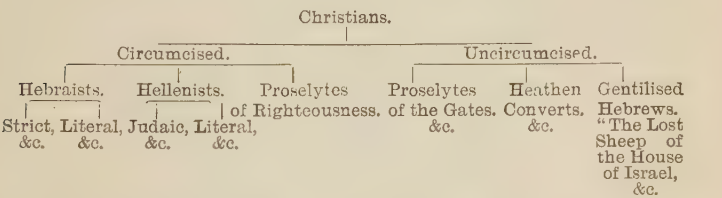
* "The Christian religion began in Britain within fifty years of Christ's ascension" (Robert Parson's "The Jesuits: Three Conversions of England," Vol. I., p. 26).

Jews) we are not a wild graft, but an original branch, and the "nation" of the Lord's prediction.

If it be once granted that Great Britain is *the nation* to which the Kingdom of God was given when taken from the Jews (see Matt. xxi. 43), surely the National Church must be the foundation of the one Catholic and Apostolic Church, and its sacraments valid: otherwise God has given His kingdom to "*a nation*" which does not possess His true Church, an idea which is repulsive to all Christ's teaching, and to common sense.

Throughout this book it has been shewn that to Britain, re-covenanted in Christ, the foretold blessings of Israel obedient, national and religious, have been fulfilled. Israel was re-covenanted by being baptised into the one Catholic and Apostolic Church, and her position to-day is a witness to the very truth which by a strange misconception it is erroneously held to oppose.

This argument is forcibly illustrated by a diagram reproduced from "Israel: A Thesis":—thus (see also Dean Farrar's life of S. Paul, p. 92).



"Britain, partly through Joseph of Arimathæa, partly through Fugatus and Damianus, was of all kingdoms the first that received the Gospel" ("Polydore Vergil," lib. ii.).

"It is perfectly certain that before St. Paul had come to Rome, Aristobulus was absent in Britain, and it is confessed by all that Claudia was a British lady" (Alford's "*Regia Fides*," Vol. L., p. 19).

"We can have no doubt that Christianity had taken root and flourished in Britain in the middle of the second century" (Cardwell's "Ancient History," p. 18).

"The faith which was adopted by the nation of the Britons in the year of our Lord 165, was preserved inviolate, and in the enjoyment of peace, till the time of the Emperor Diocletian" (Bede, lib. i., c. 4).

"That the foundations of the British Church were Apostolical, being cœval, within a few years with those of the Pentecostal Church at Jerusalem, preceding those of the primitive Church of Rome" (Morgan's "S. Paul in Britain," p. 215).

THE OMISSION OF DAN FROM THE SEALING VISION.

Revelation vii.

By the Rev. Chancellor, Hanan, D.D.*

The omission of Dan from the number of the sealed in Revelation vii. is a difficulty to some minds, which prevents acceptance of the other evidences that testify to Israel being in Britain (*i.e.*, both in Great and Greater Britain). It is not easy to understand how such persons reason, for, even if it be granted that the tribe of Dan was intentionally omitted, and that the omission was penal and irreversible, how could that affect the evidence with respect to the more favoured tribes? If the Tuatha de Danaan who settled in Ireland were excluded from the sealing vision, how does that disprove the origin, whatever it may have been, of the tribes that peopled Britain?

Nevertheless it may be of interest to learn what we can with respect to Dan, and the reason of the omission of the name in the text of the sealing vision. The opinions of commentators are many, various, and contradictory; they are almost without exception vitiated by the non-recognition of the distinction between Israel and Judah, and by the assumption that the Church is substituted for the national Israel. Dan's idolatry is generally assumed to be the reason for the omission; and a similar reason is given for the omission of Ephraim, and the use in its place of the name Joseph. These commentators are forgetful of the long-suffering mercy of God, who spoke to Ephraim as His "firstborn," long years after he went into captivity. Ephraim was "joined to idols." God said, "Let him alone," and yet he was not cast off, but was brought under the new covenant. When this is recognised there is no reason to justify a theory concerning the absolute outcasting of Dan.

Others state that Jacob's prediction that Dan would be "a serpent by the way" is an intimation that anti-Christ will spring from that tribe, and that therefore the name is excluded. These forget that the same prediction states that in the last days "Dan shall judge his people as one of the tribes of Israel." This implies a continuance of national existence, and of ultimate faithfulness, for which the seal of God's protecting care was required. The idea that anti-Christ will spring from Israel is a Jewish notion, and without any Biblical support. Others state

* Reprinted from the *Banner of Israel*, May 27th, 1891.

that Dan was extinct at the time of the return of Judah from the Babylonian captivity, appealing to 1 Chron. iv.—vii. as if the genealogy in 1 Chron. was not a recapitulation of earlier records, but was an enumeration of those who returned from Babylon, similar to that given in the Book of Nehemiah. Dan was not carried captive to Babylon, and did not return therefrom ; so that the discussion as to the omission of the name in this place, or the contention that the tribe was mentioned under the name "Hushim" (who are styled "sons of Dan"), is altogether beside the question.

The statement that Levi was included in the sealing vision, and that therefore some one tribe had to be omitted in order to retain the number twelve and the multiple 144,000, satisfies others. But the mention of Joseph and not Ephraim, and also of Manasseh, makes the explanation most unsatisfactory ; for the naming of Joseph with the omission of Manasseh would have been the Biblical method of reckoning twelve only. Another theory is that the name Manasseh being found in *the place* where Dan would properly come, and Manasseh signifying "forgetfulness," it is so placed in order to signify that Dan was forgotten. But this again assumes that Dan was forgotten, a theory not proven ; and also supplies a very fanciful reason for removing Manasseh's name out of its usual and proper place between Ephraim and Benjamin.

The peculiarities in connection with the omission of "Dan," and the substitution of "Man," are these. Joseph is mentioned, and this tribal name ought to include Ephraim and Manasseh. Manasseh is transferred from his place amongst the sons of Rachel, and placed between Naphtali and Simeon—*i.e.*, in Dan's place. Thus, if there was any reason to suppose that the word "Man" had been substituted for "Dan" by the copyists, and not of set purpose by the Seer, the balance of probability would be in favour of such an explanation. In the Speaker's Commentary Additional Note on Rev. vii. 6, it is stated that Hartwig and Ewald "argue that ΔΑΝ was originally written in the copies in place of MAN, which they assert to be the abbreviation of Μανασσῆ and that through an error the transcribers have substituted Μαν (and thence Μανασση) for the true reading Δαν." But if this is a probable explanation it must be remembered that the error in transcription must have occurred very early, as Irenœus and Origen state that Dan is omitted.

The chief argument in favour of the omission is that

which is supplied by the historical school of interpreters. The date ascribed to the sealing vision is A.D. 325 to A.D. 385. At that time an election or remnant from among each of the tribes of Israel were preserved as a nucleus. Just as there were seven thousand known to God amongst the same people when the prophet Elijah thought that he only was left to witness for truth. At this period—the fourth century—Israel was amongst the Scythians passing through the European countries over which the flood of Arian error was pouring, and the protection described was necessary for their preservation, but at that very time, and for centuries before, the Tuatha de Danaan, had been in Ireland; and they or such of them as had embraced Christianity, were not in such danger of the Dragon's flood. Thus, not for the purpose of recording the exclusion of the tribe from the covenant of grace, but because of its then position of safety, the name was not mentioned by St. John. This is a satisfactory historical explanation to those who have studied the records of Israel's wanderings to her "appointed place."

But, nevertheless, as the Twelve Tribes are mentioned in Rev. xxi. as having their names written on the gates of the heavenly city, and as we have no right to suppose that the names of the tribes from among which the election were sealed will differ from the names on the gates; and, further, as the exclusion or extinction of one tribe would be altogether opposed to the grace brought by Him who is the glory of God's people Israel, I am inclined to yield the explanation which is based upon Dan being in safety, and to grant that the balance of probability amounts to certainty in so far as this, that the name of Dan will appear on one of the gates of pearl (whatever that may represent), that Joseph on another gate will stand for Ephraim and Manasseh, and that the substitution of *Man* for *Dan* on those glorious portals will not be an eternal witness to the forgetfulness of the Lord God of Israel towards any portion of His Twelve-tribed House. At the close of this age, and in the for ever, God's purpose sworn to Abraham will stand. Ephraim and the tribes his fellows, and Judah and the tribes his fellows, united into one, redeemed and sanctified, will witness to the faithfulness of the Promiser. Then, those represented by the one hundred and forty-four thousand, and those represented by the multitude that no man could number, will serve and praise Him "whose mercy is in the heavens, and whose faithfulness reacheth unto the clouds."

Although the reading suggested by Hartwig and Ewald may be the more difficult, it is not therefore likely to be the less true. The reading Λαν accounts for the name Joseph in place of Ephraim. It removes the necessity of seeking for the trifling and contradictory explanations which are so unsatisfactory. It is in agreement with the longsuffering mercy of God, and it contradicts the implication that the redemption wrought for Israel failed with respect to one tribe. The conclusion, satisfactory to my own mind, is this; That Dan was not excluded from the sealing grace.

NOTE ON LANGUAGE.

The following letter on the test of language is of great interest:—

"Barbados, W. I., 1891.

"GENTLEMEN,—I have been reading with great interest *British-Israel Truth*, and have been struck by the confirmation given to Dean Prideaux's words quoted by you on page 125, by the negroes of these Islands. Of course it is arguing from the greater to the less, but there remains not a trace of the language spoken by their forefathers in Africa. They have actually 'forgotten their own language.' Though their articulation is often imperfect, owing to the conformation of tongue and lip, they speak *here* English, and nothing else. In the French islands—French: and in St. Lucia, which has been under French and English rule, a sort of compound of the two European tongues.

"Among the blacks here, many of whom are very intelligent, Africa, its customs, religions, and languages, seem to have been entirely wiped out. They have not more knowledge of them than an ordinary ignorant English labourer would have, and yet it is not many years ago that the stock was kept up by a large annual importation direct from Africa.

"So much for the test of language among them.

"Truly yours, F. A. DARNELL, *Chaplain to H.M. Forces.*

"The Authors of 'British-Israel Truth.'"

LITERAL versus SPIRITUAL ISRAEL.

THE RIGHT REV. J. C. RYLE, LORD BISHOP OF LIVERPOOL,

In "Coming Events and Present Duties" says :—

"I THINK we have made great mistakes, and it is high time that we should confess it.

"I warn you that unless you interpret the prophetical portion of the Old Testament in the simple, literal meaning of its words you will find it no easy matter to carry on an argument with an unconverted Jew . . . . Will you dare to tell him that Zion, Jerusalem, Jacob, Judah, Ephraim, Israel, do not mean what they seem to mean, but mean the Church of Christ . . . .

"I believe it is high time for the Church of Christ to awake out of its sleep about Old Testament prophecy. From the time of the Old Fathers Jerome and Origen down to the present day men have gone on in *a pernicious habit of 'spiritualising' the words of the prophets until their true meaning has been well nigh buried . . . . It is high time for Christians to interpret unfulfilled prophecy by the light of prophecy already fulfilled.* The curses on the Jews were brought to pass literally ; so also will be the blessings. The scattering was literal ; so also will be the gathering. The pulling down of Zion was literal ; so also will be the building up. The rejection of Israel was literal ; so also will be the restoration.

"*It is high time to cease from explaining Old Testament prophecies in a way not warranted by the New Testament.* What right have we to say that the words Judah, Zion, Israel and Jerusalem ever means anything but literal Judah, literal Zion, literal Israel and literal Jerusalem ? What precedent shall we find in the New Testament ? Hardly any, if, indeed, any at all. I can only discover three senses in which the word Israel is used : 1st, it is one of the names of Jacob. 2nd, a name given to the Ten Tribes which separated from Judah and Benjamin and became a distinct Kingdom, often called Israel in contradistinction to the Kingdom of Judah. 3rd, the name given to the whole Jewish, or Twelve-Tribed nation. . . . .

"Have promises been held out to Israel ? Men have been told continually that they are addressed to Gentile saints. Have glorious things been described as laid up in store for Israel ? Men have been incessantly told that they describe the victories and triumphs of the Gospel in Christian Churches. . . . .

"Against that system I have long protested, and I hope I shall always protest as long as I live. . . . .

"*Where, in the whole New Testament, shall we find any plain authority for applying the word Israel to any one but the Nation Israel? I can find none.* . . . .

"To what may be attributed that loose system of interpreting the language of the Psalms and the prophets? . . . To nothing so much, I believe, as the habit of inaccurately interpreting the word *Israel*, and the consequent application of the promises to the Gentile Churches, *with which they have nothing to do.* . . .

"In reading the words which God addressed to His Ancient People, *never lose sight of the primary sense of the text.*" (The Italics in the above quotation are not in the original).

Compare the above with the following Extract from page 17 :—

"We cannot admit the arguments of our spiritualising opponents who declare, . . . that Israel's promises *only* are to be spiritually understood, as meant for the Christian Church in all ages, nations, creeds and climes. Those who make the statements have resting on them the burden of proof, that such special dealing with the case of Israel *only* is justifiable ; and must explain why the promises regarding Christ and the Jews were all literally fulfilled in time past, and all are being literally accomplished at the present hour.

"The spiritualisers of the prophecies have not done this yet, and till they do, we must be content to regard their pleas as outside the case, and with which we have to deal in the present work."

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